The CHRISTIAN CENTURY

A Journal of Religion

I Vote for Roosevelt!

By Stanley High

Was Fair Harvard's Father a Red?

By Charles H. Lyttle

Dr. Poling and the Temple Baptist Church

An Editorial

The National Congregation

An Editorial

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In This Issue

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Coming

Following the article by Mr. High in this issue, Charles P. Taft II, close adviser of the republican nominee, will write on "I Vote for Landon!" After Mr. Taft, Norman Thomas will tell why he expects to vote the socialist ticket in November.

The CHRISTIAN CENTURY

September 16, 1936

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Calendar of Coming Events

Sept. 6-11. Seminar of religious leaders, Hotchkiss school, Lakeville, Conn.
Sept. 22. North Minnesota Conference, Methodist Episcopal church, Minneapolis.
Sept. 25-27. National conference on pacifism and religion, Northover camp, Bound Brook, N. J.
Sept. 29. Methodist Episcopal state conference, St. Joseph, Mo.
Sept. 29-Oct. 1. Northern Baptist state convention, Jerome, Idaho.
Sept. 29-Oct. 2. Northern Baptist state convention, Bismarck, N. D.
Sept. 29-Oct. 2. Philadelphia Methodist leadership rallies, with Prof. O. W. Warmingham, Philadelphia.
Oct. 1-3. Northern Baptist state convention, Sparks, Nev.
Oct. 5-7. Northern Baptist state convention, Anoka, Minn.
Oct. 5-7. Wisconsin Congregational annual conference, Eau Clair, Wis.
Oct. 5-8. Northern Baptist state convention, San Jose, Northern Calif.
Oct. 6, 7. Northern Baptist state convention, Dover, N. H.
Oct. 6-8. Northern Baptist state convention, Loveland, Colo.
Oct. 7-11. Northern Baptist state convention, Watertown, S. D.
Oct. 7-11. Northern Baptist state convention, McCook, Nebr.
Oct. 8-10. Tenth biennial congress of the Cooperative League of the U. S. A., Columbus, Ohio.
Oct. 12. Evangelical and Reformed synod of the mid-west, Chicago, Ill.
Oct. 13-15. Northern Baptist state convention, Coffeyville, Kans.
Oct. 13-15. Northern Baptist state convention, Charleston, W. Va.
Oct. 13-15. Northern Baptist state convention, Bluffton, Ind.
Oct. 14-16. Northern Baptist state convention, Cedar Rapids, Ia.
Oct. 14-21. Tenth biennial convention of the United Lutheran church, Columbus, O.
Oct. 15. State Sunday school convention, Peterborough, N. H.
Oct. 15-17. Northern Baptist state convention, Hartford, Conn.
Oct. 16. Continuation of state Sunday school convention, Littleton, N. H. (Note change of place.)
Oct. 16-18. Twenty-fifth anniversary Kennedy school of missions, Hartford seminary foundation, Hartford, Conn.
Oct. 18-22. Northern Baptist state centennial, Detroit, Mich.
Oct. 20. Connecticut institute on church and social relations, Hartford Theological seminary.
Oct. 20-22. Northern Baptist state convention, Harrisburg, Pa.
Oct. 20-22. Annual meeting, northern California Congregational conference.
Oct. 21-24. National council of Y.M.C.A., Hotel Gibson, Cincinnati, O.
Oct. 23-25. Northern Baptist state convention, Cincinnati, O.
Oct. 25-28. National preaching mission, Billings, Mont.
Oct. 26-28. Northern Baptist state convention, Atlantic City, N. J.
Oct. 27, 28. Northern Baptist state convention, Newburgh, N. Y.

Announcements of coming events to be included in this column should reach the editorial offices of The Christian Century at least four weeks in advance of the date announced. It is the desire of The Christian Century to make this calendar as complete as possible in its inclusion of all important pending events in the religious world.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

LAST WEEK an editorial in these pages on "Dr. Ambedkar's Choice" attempted to disclose the reasons which must have led the leader of India's depressed classes to recommend to his followers that, on leaving Hinduism, they join the Sikhs. At the time that analysis was written there was available in this country only a brief dispatch giving the fact of Dr. Ambedkar's decision; the motives involved had to be deduced from general knowledge of the Indian situation. On page 1234 of this issue, however, an extended dispatch from The Christian Century's special correspondent in India, which has just arrived by mail, shows that the realities behind this prophesied mass movement have been exactly what we believed them to be. Surely no more revealing and disquieting sentence could have been framed than that in which Dr. Ambedkar, listing the reasons for which the outcastes might turn Christian, sums them up in words that deserve to be remembered: "Christianity has government behind it." Nor can the gravity of Dr. Ambedkar's choice of Sikhism be escaped in view of his candid admission that, in entering the Sikh rather than the Christian community, he is guarding against the strengthening of the British imperial grip on India and the denationalizing of his people. Should the publication of Dr. Ambedkar's correspondence serve no other purpose, it will at least show all thoughtful Christians how deeply Christianity is compromised by its relations with the imperial power in this major field for missionary effort.

Realities Behind India's Mass Movement

French Dissatisfaction with Neutrality Increases

ANOTHER week of fighting in Spain sees the civil war in that country no nearer a military decision. The past few days have witnessed some rebel gains, particularly in the vicinity of the French border. But these seem to have been largely offset by the check which government troops appear to have given to rebel advances from the south. In the meantime, it has become known that the reports of German and Portuguese adherence to the neutrality program which Great Britain and France have been pressing were premature. Germany continues to make conditions which enable her to postpone adherence; Portugal does not give any sign of intending to shut the door against munition shipments to General Franco and the other rebel forces. There is every reason to believe that there has been little if any cessation in the stream of supplies which has been flowing from the fascist states into the hands of the rebels. The continuation of this scandalous condition is making the neutrality of the French government increasingly difficult to maintain, for it must not be forgotten that the elements in France which have put the Blum cabinet into office find their bond of unity in their hatred of fascism and their determination to oppose its further spread throughout Europe. If French neutrality continues to mean, in its practical effect, a denial of aid to the hard-pressed Spanish government while the fascist nations go right on providing the sinews of war for the fascist rebels, the time is likely to come when the French popular front will demand a change in M. Blum's policy.

Spain's Rebels Promise To Curb the Church

EQUAL significance in Spanish revolutionary developments must be accorded to the scattering through the region held by the rebels of a 27-point program which General Franco promises to put into effect on gaining power. Some correspondents see in this only a paper manifesto, used to keep quiet the masses in the territory now held by the forces in revolt. Others find in it evidence that the fascistic political elements in the revolt have gained ascendancy over the military groups. Whichever interpretation is correct, the program itself is an almost exact reproduction of the program of Italian fascism, corporative state and all. It promises to put an end to great accumulations of wealth, to nationalize banks and public utilities (including, it may be supposed, the American telephone interests), and to provide work for everybody and a higher standard of living for farmers. In none of its features, however, is this program of more interest than in the sections deal-

ing with the church. In these, after promising a concordat and the return of education to church control, it is stated that "the state will not allow" on the part of the church "any activity that might menace the dignity of the state or national integrity," while the principal object of education is to be "to prepare men for joining the army." Catholics who have seen in the conflict only a struggle between righteousness and the devil, with the rebels incarnating righteousness, will do well to ponder the spiritual position of their church under any such status as the fascists propose to grant.

Automobile Makers Will Not Advertise Speed

COMPELLED to recognize that highway massacre has become so hideous a problem in American life that some sort of public action to curb the speed of motor cars is likely, the automobile manufacturers have taken a typical step in an effort to allay wrath and avoid responsibility. At the meeting of their association held in New York early this month, a resolution was adopted "in line with the automobile industry's highway safety policies," in which the directors of the association "recommend to its members that they eliminate from their advertising and publicity all reference to vehicle top speeds." But the same resolution defended the building of cars capable of traveling at from 70 to 100 miles an hour on the ground that the industry, "to provide desired margins of safety, must build into vehicles reserves of performance that should not be used in normal operation." This is equivalent to admission by the manufacturers that the speed of the cars they build has become a public menace; such speed makes it possible to drive their cars as they have no business to be driven. But all that the makers are willing to do about this menace is to stop advertising the delights of hurtling along the highways in insane fashion; if any irresponsible buyer still wants to use his car in that murderous fashion, the power will continue to be provided which will make it easy for him to do so. There may be a little gained by less advertising of top vehicle speeds, but the problem of the death-dealing automobile will never be solved so long as it remains possible to drive at a speed where safety is dependent on luck.

The Tension Grows Within Methodism

CERTAIN leaders of the Methodist church are reported to be gratified that the convention of the National Council of Methodist Youth, which was held at Berea, Kentucky, over the Labor day weekend, adjourned without voting formal secession from the official life of the denomination. Perhaps the tension inside Methodism has reached a point where such a negative achievement is cause for congratulation. "At least," these leaders can claim, "our young people have not washed their hands of us—yet!" But any reading of the resolution adopted by the convention (printed on page 1236 of this issue) will disclose how strained are the relations between the Methodist denominational leadership and the representatives of that church's youth organizations. It has been a long time since any church organization spoke in such measured and relentless condemnation of a denomination's ecclesiastical officers or of one of its major boards. And despite any discounting of the elements which entered into the formulation of the resolution, the adoption of such a document as an expression of youth's state of mind can bode only evil for the Methodist church. Official attendants at the conference have tried to emphasize the friendly spirit in which the youthful delegates listened to the conservative bishop who has been placed at the head of the denomination's educational program. Far greater significance would seem to attach to the fact that friendly conference was followed by the indictment framed in this resolution. There can be no shrugging away the ominous significance of the event when youth tells the bishops and other titular leaders of a denomination that they have been "arbitrary," that they have resorted to *"sub rosa* methods," that they are found "engaged in a determined effort to still the voice of liberal leaders." Unless we mistake utterly the spirit within Methodism, the appearance of this document formulated by the Berea convention is going to awaken thousands of Methodist ministers and laymen to the peril in which their church stands in its relations with youth. Once awake, they will demand action.

The President Reports On the Drought

BACK in Washington after his trip across the drought-stricken states of the middle west, President Roosevelt resorted to the radio to tell the nation what he had seen and what he proposed to do about it. It cannot be said that there was a great deal in his speech with which the public was not already familiar. With regard to the one matter concerning which public curiosity has not been satisfied—what went on at the conference with the governors at Des Moines—the President maintained silence. But the speech served to make at least three facts clear, namely, that the harried farmers are to be tided over this emergency by some form of work relief; that this work relief is to be distributed by the federal government; and that the national welfare requires a long range, semi-permanent program of soil and water conservation if such emergencies are not to become endemic. Those who insisted on hunting down partisan meanings in the President's radio address pointed to his statement that "every governor" with whom he had conferred had agreed that the support of the farmers must be made a charge on the federal treasury. Governor Landon must, of course, have been included in that "every." Moreover, when the President asserted that "literally thousands" of ponds and reservoirs had been built and wells drilled or deepened, they remembered that such activities made up the bulk of the Kansas anti-drought program which Mr. Landon submitted to Washington two years ago. More important to the nation in the long run than anything Mr. Roosevelt has so far said

or Mr. Landon suggested with regard to drought would be scientific determination as to whether these frequently recurring natural catastrophes are merely the results of cyclical freaks of weather or are directly caused by misuse of prairie and desert land. But like the determination of exact facts regarding unemployment, such a basically necessary piece of research seems too dangerous politically for anybody to be willing to sponsor it in a campaign year.

Mussolini Cracks Down On the League

WHILE the other member states cautiously approach the task of revising the structure of the League of Nations, Mussolini has thrown on the table at Geneva a series of recommendations and an ultimatum which, taken together, are equivalent to a demand for unconditional surrender. The recommendations include dropping from the covenant article XVI, with its provisions for the enforcement of sanctions against aggressors, as well as the elimination of all other covenant provisions for the identification of an aggressor. The ultimatum calls for the expulsion of Ethiopia from league membership. Until these things have been done, the Italian dictator makes it clear, his nation will not return to the council tables of Europe. This program, presented to the secretary-general of the league on September 7 by Count Ciano, Mussolini's son-in-law and foreign minister, will undoubtedly be denounced as virtual international blackmail. Such it is. But blackmail is a characteristic technique used by fascism in gaining its aims; Mussolini has used it before this with success and there is no reason to believe that he is bluffing in using it now when he has the democratic states of Europe at such a disadvantage. The decision which the Italian move imposes on the league is the most difficult, as well as the most important, which that harassed body has been called on to make. What that decision will be cannot as yet be foreseen.

Fred B. Smith, Lay Leader, Dies

COMING so soon after the passing of Dr. S. Parkes Cadman, the sudden death of Fred B. Smith emphasizes the swift changes which time is imposing on the Christian leadership of America. To a generation which knew Dr. Cadman as its most widely heard clerical voice, Fred B. Smith stood as the epitome of equally forthright and commanding lay leadership. Both men were honored with the moderatorship of the Congregational church, but their interests and service reached far beyond denominational bounds. Both found their largest influence on the platform, Dr. Cadman finally discovering his most responsive congregation in the radio audience, while Fred B. Smith maintained to the end his power to gather and move audiences of men who filled the largest auditoriums in their eagerness to hear him. With his years of training in the Y.M.C.A., coupled with experience as an executive of the Johns-Manville corporation, Dr. Smith was uniquely endowed to lead the laity in those campaigns for world peace and for temperance to which he largely devoted his later years. But it will be as the founder, with Raymond Robins, of the "Men and Religion Forward Movement" of 1911 and 1912 that Fred B. Smith will be longest remembered. When the two leaders of that memorable lay enterprise set off on the world tour which was to carry its impulse around the earth, it is said that they agreed between themselves that Mr. Robins would concentrate on the preaching of the social gospel while Mr. Smith would deal, in the main, with the more personal and individual aspects of religion. But when the two crusaders got back to America, it was Mr. Smith who was preaching the social gospel and Raymond Robins who was preaching the personal gospel! Whatever be the truth of that tale, there can be no question as to the social passion which flamed in all Fred B. Smith's leadership from that time on.

China Moves Toward Unification

WITHIN a single week two events of far-reaching importance have taken place in China. The first, heralded by the press of the world, saw the completion of an agreement between the Nanking generalissimo, Chiang Kai-shek, and the authorities of the province of Kwangsi. The second, which attracted little notice, saw the opening of the 450-mile railway from Hankow to Canton. General Chiang's agreement with Kwangsi brings into the orbit of the central government the last province to dispute the authority of Nanking. It must be reckoned, therefore, as the most important recent political development in the far east. But the opening of the railway may prove in the long run to have greater consequences. For this line gives China for the first time direct rail communications between the central Yangtze region and the south. In the event of war it is plain that such a railway would prove of enormous value, when used in conjunction with the 100,000 miles of strategic automobile highways now completed, to repel an invasion launched from the coast. Despite the difficulties put in his path—most of them by the Japanese—it is clear that General Chiang is succeeding in unifying China as that country has not been unified since the downfall of the Manchus. What this may mean for the future peace of Asia is best estimated by noting the increasing shortness of temper displayed by Japan's army leaders. They realize, if the west does not, that Chiang is rapidly making China a foe not to be despised.

Governor Landon Appeals To the Legion

SIGNS multiply that, whether or not Governor Landon wins his way to the White House, he may use the present campaign to teach the American Legion some important lessons in good citizenship. And if he succeeds in doing that he may make a larger contribution to the nation's future well-being than he could as

President. Speaking before the Kansas convention of the legion on Labor day the governor, himself a legionnaire, emphasized again the part which tolerance and the protection of free speech must play in the life of the good citizen. Legionnaires, he declared, "have the responsibility to oppose every move to capitalize intolerance; to break up the country into hostile groups. Also, we must insist upon the preservation and protection of American freedom, and above all, the freedom of expression. So long as we have freedom of expression and a free exchange of ideas many of our most serious problems will solve themselves." Later in the same speech, in a plea for peace the governor spoke words of hard sense. "We must have the strong will for peace," he said. "We must be ready to sacrifice short-run profits. We must be prepared to stifle the natural affection that we have for the lands of our ancestors. We must keep our heads. In all this, the legion should be prompt to take leadership." Both declarations were the more notable in that they followed immediately speeches of a type too familiar in legion gatherings, in which an editor called on the legionnaires to cleanse the schools of "subversive influences" and a colonel warned against the spread of "isms." When it comes to defending our noblest national traditions with respect to free speech, the republican candidate stands on firm ground.

Is Britain Preparing for Another Boer War?

WRITING from Jerusalem the article which appeared in last week's Christian Century, Mr. Albert Viton predicted that Great Britain would soon call on overwhelming force to suppress the disorders in Palestine. That prediction has been swiftly fulfilled. Lieutenant General J. G. Dill and 17,000 troops are being sent immediately to deal with what the British colonial office characterizes as "a direct challenge to the authority of the British government in Palestine." At first sight it would seem that any such force, backed as it will be with all the machinery of destruction known to modern armies, should have no great trouble in putting an end to Arab violence. But the process of pacification by arms may not prove simple; the Arabs are essentially guerilla fighters, accustomed to finding cover in the hills and in the desert regions beyond the Jordan. England may find that she is going up against the same military problem that gave her so much trouble in South Africa thirty-five years ago, complicated in this instance by the unrest of the entire Islamic and Arabic world. The principal shortcoming in any such punitive expedition, however, is that when the fighting ceases the problem will remain essentially unchanged. Despite all the talk of the British government about "exercising mandatory responsibilities," the fundamental cause of the trouble in Palestine is that Britain, under the strain of the world war, gave mutually exclusive promises to Jews and Arabs. She has never been willing to face this actuality, nor to give to the two parties any clear statement as to what her future policy with regard to immigration and land settlement in Palestine is to be. Until she does these things, she may maintain enough troops in the country to preserve a semblance of order, but she will know no true peace.

Dr. Poling and the Temple Baptist Church

ANOTHER Baptist church has decided to practice Christian unity. This time it is the Temple church of Philadelphia, founded by the late Dr. Russell H. Conwell, whose ministry there in the late decades of the 19th and the opening decades of the 20th centuries was the counterpart in this country of the world famous ministry of Charles Haddon Spurgeon in London. By the practice of Christian unity in the case of a Baptist congregation is meant the removal of sectarian restrictions so that any Christian may be received into membership without being rebaptized. That is to say, it is sufficient that an applicant for membership be a member of the church of Christ. If he is not a member of the church of Christ, he may become one by baptism. If he is a member of the church of Christ he has already been baptized, and it is an affront to him as a Christian and an affront to the church whose certificate of membership he bears to demand that he be baptized again in order to join a Baptist congregation.

This is a general statement of the principle involved in the practicing of Christian unity by a local congregation. In the case of such denominations as the Baptist, the Disciples, and other immersionist sects, the problem emerges concretely when an applicant presents a certificate of membership in a church which practices baptism by affusion—let us say, a Presbyterian church. The traditional procedure in American Baptist churches is to decline to accept such certificate as a sufficient ground for receiving the bearer into a Baptist congregation. The mode of his baptism must be inquired into. If he has been baptized by immersion he will be received by virtue of that fact, not by virtue of the letter which certifies that he is a member in good standing of a particular congregation of the Presbyterian church. If he has not been baptized by immersion he is required to be rebaptized, this time by immersion, before he will be received into a Baptist congregation. In either case the certificate of membership in the Presbyterian church is treated as an irrelevancy. By implication this practice either denies that the particular Presbyterian church is a church of Christ and its members Christians, or it affirms that to be a Baptist something more is required than that one be a Christian. Under either interpretation it is, of course, the essence of sectarianism, and no "spirit of good will," or neighborly comity or interdenominational cooperation, can blot out the fact that such a church rests upon a schismatic basis.

The Temple Baptist church of Philadelphia has decided to quit this sectarian practice and to treat a Presbyterian as a Christian, and a Presbyterian church as a Christian church, by receiving membership certifi-

cates from other churches at their face value, without inquiring into the mode by which the bearer of such a certificate was baptized. The new practice is a long step toward the establishing of the same ecclesiastical relation between the Temple church and other Christian churches—Presbyterian, Methodist, Congregational, Episcopalian, etc.—which it sustains with the churches of its own Baptist denomination. This is why it is called the practice of Christian unity. This is not all there is to the practice of Christian unity, but this step is primary, for it involves the explicit recognition that other churches are as truly Christian churches as are those which wear the Baptist name. Until this initial step is taken all talk of Christian unity is beside the mark.

The decision by the Temple church to take this step was made under most interesting circumstances. The church greatly desired to secure the Rev. Daniel A. Poling as its minister. Dr. Poling, however, was not a Baptist, but a member and an honored minister of the Dutch Reformed church. This denomination practices affusion-baptism and infant baptism. Dr. Poling was baptized in infancy. He was strongly impressed by the overtures of the pulpit committee and seemed to see in the Philadelphia parish an opportunity for a ministry worthy of his powers. But the peculiarly sectarian character of the traditional Baptist church barred the way to an acceptable arrangement. Under existing practice, Dr. Poling could not even be received as a member without rebaptism! How then could he act as its minister? Obviously, he could not administer baptism by immersion under the Baptist conception that only immersion is baptism, when he himself had not been immersed. Obviously, also, he could not consistently tell an applicant for membership who came bringing a letter from a Presbyterian or Methodist church that the Temple church could not receive him without rebaptism, when he, the minister, had not himself been baptized. Such an arrangement would stultify both the church and the minister.

There were two possible ways out. One was for Dr. Poling to profess an immersionist conviction and to submit to rebaptism. This, however, he could not, in good conscience, do. He does not believe that immersion in water is essential to baptism. To submit to immersion-baptism with the implication that he had such a conviction on the subject would have been hypocrisy. The only other way out was for the church to reorient itself in its relation to the non-Baptist portion of the church of Christ, including Dr. Poling's own denomination, in such a manner that it could recognize and receive all Christians who applied for membership in the same way that it received Baptists—that is, by honoring their church letters as certificates of membership in sister churches of Christ.

Dr. Poling could consistently administer the pastoral office in Temple church on this basis. It would not be necessary for the church to practice baptism by any other form than immersion if it desired, for whatever reason, to restrict itself to the one mode. Its admission that a Presbyterian was a true Christian and that a Presbyterian church was an organic unit of the true church of Christ, would not require that in receiving an applicant for membership *on confession of faith* it must be willing to baptize him by affusion should the applicant desire it. There is a difference between receiving members *de novo* and receiving as members of this local church those who are already members of the church of Christ. The practice of Christian unity is involved in one case, but not in the other. And if, while practicing Christian unity with that portion of the Body of Christ which administers baptism by affusion, the Temple church—because of positive conviction, or out of deference to a tradition, or because the practice of affusion-baptism might cause division in the congregation—continued to baptize only by immersion, there would be no logical or ecclesiastical inconsistency.

The Philadelphia church saw this clearly, and Dr. Poling indicated that if the church would change its by-laws in such a way that it could practice Christian unity he could accept its call and administer the pastoral office without compromising the traditional Baptist practice of immersion. Whereupon the "open membership" proposal was adopted at a congregational meeting by a vote of nearly five hundred to eighteen, and Dr. Poling offered, under such circumstances, to be himself immersed in connection with the ceremonies inaugurating his new pastorate.

The significance of this action by this conspicuous and influential Baptist church is enhanced by the fact that the action is not motivated by the ideas of theological liberalism. Temple church would be classed as a conservative congregation. And certainly Dr. Poling, despite his generous and fraternal spirit, is no radical in theology. The open membership movement has hitherto made headway chiefly among those churches where a liberal theology prevails. It has come to be generally identified with liberalism. But this is to misconceive the deeper spirit of the movement. Its basis is not indifferentism with respect to particular modes of baptism, though it is true that the old controversy over baptism has no meaning for liberal Baptists and Disciples. But it is not true that open membership is an expression of their indifference on baptism. It is an expression of a positive obligation to practice Christian unity with the whole church of Christ. As such, open membership is not inconsistent with the continued practice of immersion-baptism. In the Temple church this practice will remain unmodified.

There may be some who will take a critical attitude toward Dr. Poling for submitting to rebaptism when the act means to him no positive conviction but only a practical adjustment to an ecclesiastical situation. Dr. Poling neither repudiates his own baptism nor confesses the need of "completing his obedience" by being immersed. After immersion he regards himself as no more truly a member of the church of Christ than before. In this Temple church agrees with him. We believe that his action, under the circumstances by which the church has in effect defined affusion and immersion as *forms* or *modes* of baptism rather than as baptism itself, is ethically beyond criticism. He thereby acknowledges the existence of a situation brought about

by our unholy divisions, and which can be corrected only by heroic procedures. These procedures may not be meticulously consistent. If Dr. Poling reverently submits to what may seem like an empty form for the sake of satisfying the terms of the tradition in which Temple church stands, it will probably not be important that his successor do so. The act is justifiable by an interim ethic, and it is not unlikely that many similar actions will be required of ministers and churches as we make our way out of sectarianism to a united church.

How many congregations there are in the Baptist and Disciples denominations which now practice Christian unity by receiving into membership anyone whom Christ has received into his church, is not definitely known. It has been estimated that there are several hundred in each body. But in addition to those congregations which have formally adopted the more Christian procedure, it is well known that the former strictness in demanding rebaptism has been relaxed over a wide extent in both denominations. Many congregations are practically on an open membership basis—without having taken formal action in the matter. The baptismal controversy is dead. The spirit of unity is abroad. The denominational emphasis is giving way to the Catholic, that is, the Christian, emphasis. And the Temple church, with Dr. Poling as its new minister, has put itself in a strategic position to make a historic contribution to the great ideal which it has espoused.

The National Congregation

THIS is the week in which the national preaching mission, long planned by the Federal Council of Churches, gets under way. For the next three months recognized leaders of the American pulpit, reinforced by notable men and women drawn from other countries and continents, will be moving back and forth across the land, stopping in more than twenty cities to hold four-day preaching campaigns. In these campaigns the resources of Protestantism will be called on to supply a great word of enlightenment, of courage and of faith for the restoration of a confused and distraught generation. After the mission has proclaimed its message in the centers of population, it is planned to have that same message carried by other ministers, who have been roused in the central meetings, out to all the territory surrounding.

A plan conceived on such a scale, enlisting so many missioners of international reputation, and launched at a time when the spiritual needs of the American people are so clear and so vast, tempts extended comment simply as a plan. It is heartening to find American Protestantism able to conceive a unified effort in terms so impressive. And it would be easy to fill much space with reflections on the variety of talents of the preachers who are to bring the mission's message to our cities.

At this stage in the enterprise, however, the factor of importance is not so much the membership of the mission as the membership of the congregation. This is to be a national preaching crusade, and the worth of any such crusade must depend on its fidelity and adequacy in speaking to the condition of those who compose the congregation. That congregation, moreover, is by the terms of the mission's announced purpose the *national* congregation, by which must be meant not those who habitually fill the pews of our churches, or those who habitually eat the stereotyped courses in our too-familiar laymen's luncheons and women's teas, but those who feel in the depth of their souls the extremity of their spiritual need, yet doubt the ability of organized religion to point the way to its fulfilment.

To grasp with any realism the task which a national preaching mission actually faces, no better device can be contrived than to think, for the moment, of the entire nation as a congregation. In the midst of this vast company the churches have erected a great pulpit, with a sounding board capable of carrying the preacher's words to the farthest edge of the expectant throng. Up the stairs of the pulpit mounts a figure. From his high point of vantage, in that hushed moment just before the first words are spoken, the preacher lets his eye sweep back and forth across his congregation. Who are these waiting men and women? He cannot know them all nor focus his eye upon each one in the countless throng. But if his imagination has been kindled with understanding he will be able to discern and single out from the mass this individual and that, each of whom represents thousands like himself in the great congregation. To each one he must preach as an individual, not to the undifferentiated throng.

Close to the front there sits the solid, assured figure of a great employer. He is a man of large affairs; he has achieved leadership in the world of business, and in the social concerns of his community as well. He is generous, meticulously honest according to the standards of the business world, deeply desirous of being on friendly terms with all his fellows. He bears an important part in the support and activities of his church. Such a man represents all that most men have in mind when they speak of "a fine Christian gentleman." Yet there is disquiet, dissatisfaction, even dismay gnawing within. As an employer, the man has a sense of personal responsibility for the welfare of those whom he employs. He finds, however, that as his business has increased in size the gap which separates him from his workers has grown until now he feels like nothing so much as an impersonal midget in the midst of an impersonal, giant world of grinding gears, where actions are occasioned by the working of impersonal, implacable (and not understood) economic forces, and where he can scarcely distinguish the individual figures of men in the impersonal listings of his payrolls. The employer himself acknowledges the presence of the gulf which separates him from his workers; occasionally some tale of individual suffering or some sign of labor unrest pierces his executive abstractions. It disturbs his conscience. But, modern industry and big business being what they are, what is he to do about it?

Or perhaps the preacher's eye lights for a moment on an employer of another type. This man's business is not large; his factory or his store is a small one; his relations with his employes remains nearly, if not

quite, that of the older craft days when the master was the protector of his clerks and artisans. But this man, because his business is small, feels the pressure of competition as the executive of the great corporation may not. There are aspects of his livelihood which he does not like. In his solitude he frequently puzzles, and sometimes agonizes, over these things. While his competitors do these things, however, what chance has he to do otherwise? His is the sort of business which felt that it was most victimized when the government sought to lay down codes for fair competition. But it would be a complete misunderstanding to say that such a man is content with his business as it is. He is part of a bewildered multitude made up of well-meaning but baffled men who, given the necessity of economic survival, do not see how they can do other than they are doing.

Close by sits a worker. He may be the worker who, entering the factory, finds himself given a number on the payroll, a place on the assembly line, and a prospect of endlessly monotonous employment—punctuated by occasional layoffs and perhaps even by the loss of job brought by major depressions and the destruction of firms in our ceaseless economic warfare. He may be the worker who, thrown out of work by the progress of invention or the downswing of the business cycle, finds it impossible to get another chance to use such skills as he has developed. (There are 200,000 such workers in the congregation representing the single trade of coal mining—men who have been definitely shunted aside as "surplus"!) He may be the worker who, as age comes on—age meaning the years past 40 or 45—finds his muscular reactions by a second's space too slow for the mass production tempo, and so lands in the ranks of the unwanted. Or he may be the young worker, the young would-be worker, who cannot find the chance to work at any job which promises even a fair approximation to a full and satisfying life.

There is another worker whose presence in that congregation cannot be overlooked. He is the thoughtful, often the brooding, worker. He is the worker who has studied the realities of modern society not only in the light of his own narrow experience but under the guidance of thinkers who range in their criticism all the way from Ruskin to Lenin. He is the worker who believes that society is hastening toward destruction because of its betrayal of justice. Such a worker, sitting there wondering what word a preacher can bring, may perhaps twist in his seat to look out over his fellow-hearers. And as he looks it seems to him that almost everywhere his gaze encounters the exploited. Here it is a dispossessed sharecropper; there a pasty-faced tenement child; yonder the baffled visage of a Negro boy who has just experienced for the first time the realities of the color bar. And back and forth through the congregation, sitting in every alternate seat, he sees the members of families who must live on less than the income which competent and non-partisan technical bodies have held requisite to a minimum standard of decent living. More than half the families of America, he reflects, are in this class.

Nor do these by any means complete the multitude to be found in the national congregation. Over there, for example, looking a bit uneasy at the mere fact of his presence, is the scientist. It has been a long time since he was willing to admit that the preacher—*any* preacher—had anything to say to him. But today his rejection is not so confident; he has discovered that there are limitations in the service which science can perform for mankind; he is not so sure as once he was that the test tube and the measuring instrument can answer every "what"; he finds within himself, as in his fellows, a reawakening of the old hunger for an answer, which his science cannot supply, to the inevitable "why."

Beside the research scientist sits the teacher. He, too, haunted by the tragedy of a generation of youth which has yet to find its way, finds deep in his soul a sense of the inadequacy of our technical education as a guide to life and of the necessity for a modern wrestle with Pilate's question: "What is truth?" Yet not far off it must be recognized that the skeptic sits. The skeptic, the man so deeply bitten by what Mr. Lippmann called the acids of modernity that it has become psychologically and spiritually impossible for him, at least for the present, to believe in goodness, in faith, in disinterestedness. And close by the skeptic's place sits the nerve-shattered, neurotic victim of a civilization which has covered its world with carnage and made of its society a battleground. Such a man not only knows no peace; his mind has become incapable of formulating the very idea of peace. Yet he is here in our congregation; here in great numbers.

So, as the preacher's eye strays, he distinguishes a hundred easily recognized varieties of human experience and need. Here are lawyers and publicists who know that their strength is being given to the perpetuation of a social order which, in their deepest souls and in their most thoughtful moments, they find themselves questioning. Here are soldiers and sailors, men of unassailable honor with knightly ideals of national devotion, who find themselves, in the secret places of their own hearts, viewing with growing distrust the validity of that unquestioning service of the force-dominated state which has been their traditional ideal. Here are political leaders who see all too clearly the nature of the catastrophe toward which the nations are moving, yet who feel themselves powerless to give a new direction to national policies, and who have small idea what that direction should be even if they were ready to resort to desperate expedients to check the rush toward destruction.

Here are parents tormented with fear for their children, marked for slaughter in a world gone insane. Here are their children, denied all certainties except the seeming certainty that their lives will be wasted as recklessly and uselessly as the lives of other lost generations. Here are lovers who are debarred from the establishment of homes because they cannot earn enough to maintain a modern household; here are husbands and wives whose homes are disintegrating under the pressures and follies which take hold on men and women in a period of moral aimlessness. Here is the radical, stiff in his apprehension lest this preaching mis-

sion prove to be only another sly attempt by the churches to feed new opiates to a people half-aroused to the demand for justice. Here is the man, or the woman, whose whole life may have been spent in the church, yet who wonders increasingly, in the light of personal observation, whether the churches are much more than vast agglomerations of social machinery to serve the pretensions of middle class respectability and to provide careers for a host of dependent, and sometimes self-seeking, professional religionists.

There sit in that congregation the proud, the hard, the selfish and the self-satisfied. Of them nothing need be said, because no preacher has power to speak to them except to call them to repentance. But these others, whom the seeing eye will detect the moment it moves across the national congregation, have hungers and thirsts which cry for satisfaction. Few of them, perhaps, recognize this as a hunger or thirst after righteousness. Many of them would reject with resentment the suggestion that the needs which they sense within themselves can best be named and understood and met by the word of any preacher. It is the preacher, however, who must see them as they are and minister to them as their needs exist. The national preaching mission is under obligation to its divine commission not merely to throw off words into the void; it must speak directly to the condition of this congregation which is before it. God give its members words of life!

How to Distinguish Good Men from Bad

EDITOR THE CHRISTIAN CENTURY:

SIR: It is not easy to separate the tares from the wheat; it is not even easy to tell which are tares and which wheat. To test character is harder than to test intelligence. I feel rather strongly upon tests of intelligence, and that on personal grounds. I never met with one which did not prove me to be mentally defective, and I am not, am I?

There are, however, some ways of telling good men from bad. The man, for example, who breaks a queue by inserting his greedy frame into a long line of waiting people, is a bad man. I do not say that he should be shot at dawn, but many less guilty beings have been so shot. No good man ever breaks a queue. It is "of a good man," as we used to put it in our classical period, to wait his turn. It is the mark of a bad man to try to get ahead of others either by the use of his elbow, or in subtler ways by oiling the palm.

The speaker in a public meeting who takes no interest in the other speakers and becomes awake only when his turn comes, is a bad man. He fidgets; looks at his watch; pulls his notes out; features boredom. In so doing he sensibly reduces the powers of the other speakers, but he does not care. He may speak on the higher life, but he is a bad man. He should be gently but firmly shot, without waiting for the dawn.

There are others, and these are good men: they cheer every speaker, especially the timid novice; they let him think that they are with him, backing him up, giving their own spiritual resources to him. Their reward is great. They may not speak of the higher life, but they are living it.

There is another test about which I am not so certain. It has been said that there were once two men who came into a society, both of them apparently good men, but one was and the other in reality was not; this was known beforehand, but which was which? The question was answered with the help of a company of children. They were put into a large room and the two men, the good and the bad, were put into it with them. They were left for half an hour and then the inquirers returned. One man was in one corner busy reading a book by himself. The other was in another corner with all the children on top of him. Which then was the good man? The children had answered the question.

It is a test of only a rough and ready character, but there is some ground for believing that if the kingdom of heaven is entered by those who have become as little children, these will be able to distinguish their own company. Allowing a margin of error, I think that the man upon whom the children were seated *was* the good man.

There are many other tests, but only one more need be given. St. Paul, who knew almost everything about the spirit of man, put it tersely: "Love is never glad when others go wrong." We have to thank Dr. Moffatt for his translation. A good man will not deny the facts when others go wrong, but he is never glad. If a man comes to you to tell you with glee in his face that some public man has disgraced his fame, and clearly rejoices that the story is true, then you can be sure that he is a bad man. At any rate, he will require much attention at the frontier if he is ever to get into the kingdom of heaven.

But that is true of all of us, not least of

Yours apprehensively,

QUINTUS QUIZ.

Peace on Earth!

Some say that Euripedes' anti-war play, "The Trojan Women," was presented at Athens at a time when that city was about to undertake a punitive war against the island of Aegina.

WHEN I remember how Euripedes
Told over all the ancient grief of Troy,
Of wailing, long-robed women and the boy,
Astyanax, who, shrieking, clasped the knees
Of his young widowed mother, while the breeze
That filled the homebound Grecian sails with joy
Blew in the ears of Agamemnon's toy,
The seer Cassandra, fearful prophesies,
I think I hear the Athenian crowd pass out
Along the stone aisles of the theater.
"Why, look! This fellow seems to raise a doubt.
What! Ancient heroes like Atrides err? . . .
My son sailed with the army yesterday.
They'll make the island of Aegina pay!"

RUTH M. STONE.

I Vote for Roosevelt!

By Stanley High

THIS article is partisan. Its author resigned a job with the National Broadcasting company that seemed to be both good and secure to hire out to Mr. Roosevelt for the duration of the campaign. Whatever he does—and that includes writing this piece for The Christian Century—has the reelection of Mr. Roosevelt as its purpose. He is, in short, a paid propagandist. Moreover—and not because of the pay—he likes it.

The more I look at this administration the more certain I am that some of the things which are happening here in Washington matter a great deal. I say "some of the things" advisedly. That part of the several thousand projects under the WPA are ridiculous I know perfectly well. That some of the many millions on work relief do very little work for their relief is undeniable. I am sure that there is too much politics. I know that—when relief is included—the budget is unbalanced; that taxes are increasing; that the national debt is at an all-time high. I am aware of all these things and regret them. I regret that the local communities which chose the WPA's projects did not always choose wise ones; that some men are lazy; that people have to be fed even in an election year; that to keep ten million from starvation costs money.

I regret all of these things and I still believe that there is more to this story than such a list of complaints. If there weren't, you can be sure that the Liberty league wouldn't be complaining. The above items —at their worst—wouldn't cause a single night of sleeplessness among the du Ponts. It is something far more fundamental than these things—or the total of them—that accounts for the ease with which Jouett Shouse collects his $30,000 a year salary. And it was this more fundamental issue that brought me to Washington (where, incidentally, my house is next to Jouett Shouse's even though my salary—by a long shot—isn't).

What Is the Issue?

That issue, as I see it, is whether the protection of property or the protection of people shall be the first economic concern of our government. That in the past the protection of property has been the first economic concern of the government is fairly obvious. Laissez faire—at its peak—did not imply freedom from governmental protection for what one was amassing or had amassed. That protection was taken for granted or, wanting, was loudly demanded. Laissez faire meant, rather, freedom from governmental interference with the processes by which the amassing was done, particularly at those points where the amassing affected, not the capitalists, but the average individual.

Observe, for example, how much easier it has been to legislate protection for what labor produces than to legislate for the protection of labor. When the mill-owners' profits or property require protection it has been freely given—even to the calling out of the militia. That was called a fundamental American right. When, however, the mill workers required protection —and sought the right to bargain collectively in order to get it—they were shouted down as communistic—or whatever the current epithet happened to be.

Is Property First?

This property-emphasis, of course, did not lack for rationalization. Take the tariff—appropriately called "protective." Old time political orators could make strong men tremble and women weep describing how, like the dykes of Holland, the tariff stood between them and starvation. And the reasoning back of this—when there was any—rested on the widely accepted assumption that the best way to help people at the bottom was to help property at the top; that prosperity at the top inevitably filtered down to those at the bottom; that if a measure was good for the employer it followed, as the night the day, that it must be good for the employe. That, I suppose, is what is meant by "natural law" economics. If everybody combined to look after the man at the top, natural law would provide for the man at the bottom.

There is some truth in that argument. It is perfectly obvious that in a capitalist system you cannot have good living conditions among employes unless there is good business for the employer. But the trouble with our pre-depression point of view was that we assumed that the filtering process was automatic and that the amount filtered would be adequate. The maladjustment of wealth in the United States; the appalling contrasts between profligate riches and downright poverty; the continued and increasing unemployment in the pre-depression period—all these things indicated that that bland assumption simply did not work and that the economic fate of vast masses of the people could not safely be left to the operation of such a so-called law, natural or otherwise.

Now, in our earlier history this property-first emphasis worked a minimum damage because of the fact that this was a new and sparsely settled country. For example, when conditions in New England became intolerable the individual sufferer could pack up, bag and baggage, and start life over again "out where the west begins." The vastness, the diversity, the unsettled nature of our continent served as a safety-valve for the employe and as a conscience-cushion for the employer. And, undoubtedly, one of the reasons why European nations are so far ahead of us in those matters to which the Liberty league sneeringly refers as "humanitarian legislation" is because, having no such geographical way out, they had to find legislative ways out. Moreover, one of the reasons why this issue is now to the fore in the United States is that it is no longer possible to find relief from economic pressure by geographical shifting.

Therefore, with increased population and intensified industrialism some new answer to the problem of economic pressure and maladjustment had to be found. Whatever the errors, hesitations and false starts, the Roosevelt administration has made the finding of that answer its first and major objective.

It is much too soon to say whether that search is on the way to success. Fifty years hence our children may know. But there are at least two things that we can currently be sure of. First, the necessity to solve this problem constitutes what is probably the most pressing moral obligation upon this generation. Second, the methods by which the Roosevelt administration has sought to solve it are those which the churches—for at least two decades—have advocated.

Economics and Morality

It is unnecessary in The Christian Century to set forth the facts that make our economic problem a moral obligation. In 1929, 60 per cent of America's families had incomes of less than $2000 and 21 per cent had incomes of less than $1000. In that year only ten per cent of the non-farm families of the nation expended enough on food to provide what scientists prescribed as an adequate diet. Today an estimated 11,000,000 American families are living in homes that do not meet the minimum standards of civilized society. One could go on indefinitely with facts like these. It is obvious that if human welfare constitutes a moral problem, then the human wastage of our economic system is a moral problem of major proportions. The ringing resolutions of innumerable religious gatherings during this post-war period indicate that that fact is recognized by the churches.

And it is because, on a few occasions, I have had a part in putting the ring into such resolutions that I am concerned now in the effort that is actually under way to make them operative. As I have already pointed out, the issue in this election is not at all whether this or that specific measure has succeeded or failed. The issue is whether this—the first effort in American history—to put concern for people ahead of concern for property shall be allowed to continue. For, whatever we think of some of his specific proposals, it is undeniable that Mr. Roosevelt, in three years, has lifted a new standard, the standard of human welfare, by which to judge the worth of governmental measures.

Why the Liberty Leaguers Are Upset

He has not only lifted a new standard but, by lifting it, Mr. Roosevelt has already affected a significant change in the economic climate of the United States. The hardest of hard-boiled reactionaries now find it expedient, when humanitarian legislation is under discussion, to say: "Of course, we are all for those things, but . . ." The "but," of course, makes all the difference in the world. It always precedes certain exceedingly plausible but fundamentally nullifying reservations. Still, the fact that the reactionary finds it necessary to introduce his reaction with this kind of a "liberal" preamble shows that he is on the defensive.

And here, of course, we find the reason why the Liberty leaguers are upset. They know that they are confronted with something more important than heavy taxes. Their current incomes indicate that the tax worry isn't a real one. Taxes are a smoke screen to hide their terror at the prospect that—given another four years of Mr. Roosevelt—the economic field will have ceased to be a happy hunting ground for a favored few and be well on the way toward establishment in perpetuity as a preserve for the protection, the pleasure and the development of the masses.

In brief, we have been given, by Mr. Roosevelt, a program for the kind of America which the founding fathers intended and which—with the rise of laissez faire industrialism—was largely lost sight of. His declarations and his policies have posed for us the question whether we are to go back to the place where the well-being of property is the first economic concern of the government or whether we will continue the movement which he has begun toward a government concerned, first of all, for the well-being of people. That is not only our major current political issue; it is our major current moral issue. In my opinion it constitutes the first chance that the churches of America have had to demonstrate how much they desire to make a beginning at the economic tasks about which, so long and so eloquently, they have been resolving.

Recovery Versus Reform

This issue is most strikingly to the fore in the bitter argument about recovery versus reform. The exponents of the property-first philosophy loudly insist that the government should forget about reform and concentrate on recovery. "Get recovery," they say, "the reforms can wait." Which is another way of saying that if business is good at the top it won't be necessary to worry about life at the bottom. Mr. Roosevelt has steadily refused to be led astray by that exploded theory. He has, in fact, reversed it. The major pieces of new deal legislation serve notice that this administration proposes to put the protection of people ahead of that of property, believing that that is better morals and sounder economics. More than that, the administration and the legislation it has sponsored repudiate the idea that the way to get a little prosperity at the bottom is to concentrate on getting a lot of prosperity at the top. It has substituted for that the belief that the government should give first thought to conditions at the bottom, convinced that—if conditions are better there—a fair share of that betterment will bubble through to the top.

What, for instance, was the NRA? It was, first but not most fundamentally, a recovery measure. As such it was designed to help things at the top and, in so far as it did that, big business backed it. But it was much more than that. The NRA—in its long-run significance—was a governmentally sponsored effort to bring business to abide by certain minimum standards of humanitarianism. And for this reversal of the government's economic role the NRA—long before the supreme court destroyed it—was largely nullified by business. Business wanted recovery at the top; not reform from the bottom.

The same emphasis underlies the AAA. The depression began on the farms of America as far back as 1921. In the intervening period declarations for a fairer deal for the farmers were a part of almost every economic resolution of our various church bodies. The triple A was the first concretely successful effort to put those declarations into practice. Some pious people professed to be deeply indignant at the government's payments to the farmers for curtailment of the production of corn, hogs, wheat and cotton, forgetting that, through the tariff, the government for many years had been paying industrialists for curtailment of the production of machinery and shoes and textiles, and—not incidentally either—the curtailment of the production of machinery and shoes and textiles meant that people were turned out of their jobs. I sometimes wonder why those who are so profoundly disturbed about the plowing under of corn by the triple A have never raised their voices about the plowing under of people when the mills closed down. And the fact remains that the triple A was an effort to extend the government's economic concern into a new area of our national life in the interests of protecting the well-being of the people involved there.

Thus, too, with the social security legislation. Granted that that law is not all that many of our academic liberals might have desired, it is still true that here, for the first time in America's economic history, the federal government has reached down and begun to build some undergirding for those who are lowest in the scale. The same goes for the labor relations act. It has been attacked as inadequate. Doubtless it is. But organized labor—which ought to know—is for it. And it, too, represents the first significant effort to create a body of law and a system of protection for the rights of labor. There is the measure insuring bank deposits. Last year four national banks failed in the United States—in contrast to 322 in 1932. But the deposit accounts up to $5000 in every one of those four failed banks were completely covered by this act. Thus, the man at the lower end was protected. And so on down the line through the securities exchange commission which seeks to make it more difficult for people to be fleeced by Wall street; the Tennessee Valley authority which is out to prove how cheaply the average family can be provided with electric light and heat and power; the slum clearance and housing projects; the Home Owners Loan association. I doubt if ever before, in so short a space of time, a government has so comprehensively committed itself, by actual legislation, to the protection and well-being of the average and below-the-average citizen.

This is the first in a series of articles dealing with the current campaign. The second, "I Vote for Landon!" by Mr. Charles P. Taft II, will appear next week.

A Youngster in the Ministry

By Clarence Seidenspinner

PERHAPS after eight years spent as resident pastor and four years spent as student pastor one is no longer a youngster. One is still looked upon as such by his ecclesiastical elders, however, and may therefore be entitled to a few reflections in that capacity.

From the beginning I have been disappointed with many of my clerical fathers. Most of them have failed to make the difficult adjustment to the new world of knowledge and conduct. To be sure, they use the terms and phrases of popular science, the catch words of historical criticism and the marginal expressions of psychology without really understanding these sciences or assimilating them with their own intellectual content. Because they are familiar with the terminology they make a pretense of speaking as moderns. One man will speak unnecessarily often of evolution and still cling to an outmoded liturgical practice; another will tell the story of paleontology and in the same address plead for the literal historicity of Genesis; another will deal suavely with psychology and the integration of the soul and in the same breath declare the eternal necessity of a discarded theology.

The gothic revival in church architecture is the most concrete and illuminating indication of what is happening in the more subtle areas of theological thought. It is the visible and concrete example of the contemporary, paternal confusion. Up and down the land gothic churches have been built during the past decade to the number of the "sands by the seashore innumerable." They are the preservation in architecture of an ancient ideology and terminology. They represent a partial and imperfect adjustment to the present situation. At long last our fathers realized that the nondescript churches of yesterday lacked a basic form or style. Hoping to improve matters, they returned to historic sources and revived the once vigorous gothic style. They felt that this was in harmony with the general revival of styles and would bring a new significance to church architecture.

Why a Gothic Church?

Now the gothic church is undeniably beautiful as an esthetic object. It is an unusual combination of sheer form with rich color and ornamentation. The basic structure stands out in bold relief in the rhythmic succession of piers and arches. These are then clothed with lights of richest color, with banners and symbols, with murals, lanterns and sanctuary appointments. The total impression is one of surpassing beauty.

Fortunately, a church building is more than an esthetic object; it is also a religious object, the visible

symbol in plastic form of the faith by which men are sustained. At its best the church building represents the nascent thought of a people, their honest and contemporary effort to conquer the hard realities of the world in its physical, social, economic and intellectual areas. In it they express their best methods of construction, their essential honesty by the integrity of their building materials, their standard of beauty by a particular ornamentation, their ethical and religious ideas by the symbols of structure and decoration. At its best the church building is the radiant image of a vital religion.

The Spirit of Medievalism

Once this could be said of the gothic church. It resulted naturally from the teeming, enthusiastic religious and social life of the later middle ages. It is the triumphant architectural expression of the spirit of aspiration. The essential style itself arose from a desire to produce a building higher, wider and lighter than the romanesque. A new principle of construction was devised which differentiated the gothic from all other types of building and styles. The transverse and longitudinal ribs were pointed instead of rounded. This lessened the thrust of the arch and enabled it to be carried by the pier and its buttress. It increased the width and height of the nave and resulted in a building of gigantic size.

Bold and reckless as the crusades, it was the best method of construction known at the time. This daring skeleton of stone was then ornamented with all the symbols and patterns of catholic Christianity. Nor was the ornamentation esthetic; it was religious. The gargoyles and bells were there to frighten the devil; the images were objects of adoration and petition; the clusters which comprised a pier represented catholic solidarity; the pictures in the storied lights told the tale of a vital faith which one literally believed. The whole building was alive with a contemporary religious vitality.

Neither Modern Nor Vital

Today gothic is neither a modern nor a vital style at all. Our total stream of life is entirely different from that of the middle ages which produced the gothic. Steel and reinforced concrete have eliminated the necessity for the older stone arch and have given rise to the distinctively modern forms of architectural expression. I was explaining this to one of my clerical fathers in an important position and he exclaimed, "But we are building gothic churches in steel and concrete!" Apparently he was unaware of the dishonesty of copying a style without using the methods of construction out of which the style naturally arises.

Nor does contemporary thought bear any relationship to the strange symbols and figures which encrust the gothic building. They lack vitality, immediacy and meaning, the very reasons for which symbols are devised, for a symbol should speak more quickly and surely than words. Its purpose is defeated when its meaning needs to be explained. The artistry of these symbols may be undeniable, but they are hardly the precious memories and moving figures of a really modern religion. No one will deny their objective beauty and their former vigor, but today they are redolent with the overtones of an unhappy antiquity. The case is the same with the elaborate traceries and carved frills of pulpit and lectern, rood screen and reredos. They go with the baggage and fancies of yesterday. Religion is simpler now, more honest and substantial.

We ought to be utilizing the latest methods of construction, building our churches out of steel and glass and concrete to represent the vigor of a new day and to express the fact of religion's adjustment to the new knowledge. But so many of my clerical fathers have failed to make this adjustment and do not realize that in their passion for gothic architecture their whole intellectual failure is lamentably and concretely revealed. It crystallizes their nostalgia for the patterns of yesterday, their reluctance to move into a new tomorrow. That is why I have discussed the matter of architecture at length.

The Minister as Follower

Apparently ethical adjustments are also difficult to make. Along much of the line there is a persistent tendency to compromise with popular standards and tastes. In all too many cases the minister has become the follower of his people. "Like people, like priest." He may be adamant in his theology and yield in the matter of social, intellectual and esthetic standards. In his effort to escape from the highbrow he often descends to the tawdry and sentimental. Only the vaudeville stage can surpass the sickly pampering to popular taste sometimes found in the chancel. On the great social questions there is, perhaps, a better record, though all too often social preaching is confined to the matter of prohibition and public morals.

These failures are disappointing to a youngster in the ministry. He is made particularly unhappy when he sees this confused type of mind alienating some of the most intelligent people in the community, people who should provide the backbone and working nucleus of the church in action. Recently a college professor revealed to me that he, together with other faculty men and students, was trying to get some adequate conception of God, some idea of the Divine Mind that a modern man could accept without intellectual shame. But their elderly minister was of no help to them. He could quote Tennyson and Browning, but he knew nothing of present day theology. Episcopal favor kept him in this strategic position.

Happily, certain redemptive forces are already at work, many of them having arisen among the youngsters themselves. Their backwash is revealed in conversation. The problems of church administration have been discarded in favor of theology and social ethics. This conversation is an index of the return to the central function of this ministry, illumination. We youngsters do not despise our church administration but we do not let it dominate our thinking. The central problems of religion have returned to command our attention and we are anxious to discuss them when we meet one another.

Study groups have been formed for the more intensive cultivation of our primary functions. Some of

these groups are quite informal and unofficial. Half a dozen men of congenial temperament will meet for regular, intensive study in the attempt to clarify more certainly the content of theology, the basic patterns of a better churchmanship and the social demands of an ethical religion.

There is also a general return among the youngsters to basic sources of religious vitality. This includes a return to the earth with its elemental truths and solid satisfactions. We are interested in manual work as a fundamental human activity and as a means of identifying ourselves with mankind. Some of us take our recreation in the garden rather than on the golf course, at the work bench with plane and saw rather than on the gym floor.

Another redemptive force, without which we could not remain in the ministry, is the rapid acceleration of religion's ethical imperative at work in the world. We simply must think about America's sixteen million unemployed. We simply must revolt at America's astonishing armament program. We simply must think as clearly as possible and move as rapidly as possible toward solutions of the insistent social, economic and political tragedies. And if the church removes our leadership, as it did in the changes of leadership on the Methodist board of education, we will find new instruments through which to think and act. From the travail of our soul as it works with others in these teeming areas of life, our faith in God will be born and our confidence in the ministry will be renewed.

Personal Devotion Today

In this return to the sources of religious vitality the experience of worship is naturally emphasized. Our personal devotions have become much more than the simple reading of a chapter from the Bible and our patterns of public worship have long since moved beyond the realm where they were simply preliminaries for the sermon. Nor is this public worship larded with the liturgical treasures of antiquity. We are moving from the gothic stage of worship to a liturgical pattern and content that is comparable in its vitality and immediateness to the best of contemporary art and literature. Through honesty and modernity in our worship we feel that religion is clarified, motives are redirected, strength is replenished and the whole being is brought into the deepest communion with God.

Every man has his dream area, his moment of wish thinking, his vision of that which ought to be. Let me gather up these reflections into a more positive picture of what my dream church would be like.

The building itself would rise massively into vaulted concrete arches, making men aware through architectonic impression of the God of tremendous power revealed by modern science and engineering. By its splendid construction and its emotional tone it would stimulate an awareness of what Professor Otto calls the "numinous experience." It could do this, not by ornamentation, but more honestly and surely by the geometric masses of essential construction and the skillful play of natural light upon these forms. The somber nave would lead to a chancel somewhat higher than the body of the church. Spacious windows placed at great height, would flood the chancel with golden light. The altar and cross, living symbols, would be built into the structure of the building itself. The worshiper would then be strongly aware of the God of tremendous power and mystery and control.

Activities in the Church

While I should not want an exclusive membership, I would want a carefully selected one, a membership deeply devoted to the religious patterns of life. Only persons who had given unquestionable evidence of their devotion and loyalty to the church would be confirmed as its members. There would be no coaxing, begging, back-slapping, futile driving or spurious emotional converting in the development of the membership. People must come because they are restless for God and his kingdom and a sense of solidarity with the communion of saints.

Five committees might plan and motivate the life of the church. One business committee could conduct all temporal affairs with religious expediency. A worship committee might plan the patterns of public service, help the minister in the selection of sermon topics, sustain the speaking and the singing choirs and otherwise create a public worship moving in its power and beautiful in its expression.

An education committee would plan the total educational program. Children and youth would be led into a growing experience of churchmanship, and adequate instruments would be devised for the ever continuing process of illumination among the adult membership.

A civic planning committee would make a continuous study of the community's life. It would have the facts regarding business, recreation, crime, education and the other activities of the town. This committee would not only keep the membership informed regarding the basic needs and interests of the town but might also cooperate with the various agencies which make for civic improvement. From time to time it might bring into operation the force of the entire church membership at important crises in civic affairs.

Information Into Action

A world interest committee could expand this local interest to all mankind, to a world citizenship, by keeping the church informed on the great social issues of the day. Even more important, this committee would transmute information into action and redemption by frequently placing at the disposal of the membership all possible instruments for their use in the reconstruction of society. These instruments might vary from a simple petition to congress to the corporate gift of money to some relief or research group, or even to the nomination and election of some competent churchman to important public office.

Even now the youngsters are building various aspects of this dream church into their administration. As an increasing number of them come to know of this movement and share in its promotion, I believe profoundly that the church will take on new and unprecedented vitality.

Was Fair Harvard's Father a Red?

By Charles H. Lyttle

THE REFUSAL of the Harvard Graduates' Magazine to publish Roger Baldwin's now famous article on "Harvard Heretics and Rebels" is the more ironical because it is altogether likely that the college got its start in the social vision and practical initiative of a most militant "heretic and rebel" and a radical humanitarian as well, Master Hugh Peters, Puritan minister in Rotterdam 1628-1635, in Salem of New England 1636-1641, and chaplain in the armies of parliament and of Cromwell 1641-1660.

When Professor Morison's great work on "The Founding of Harvard College" appeared, I noted the constant participation of Hugh Peters in the preliminaries and the event of Harvard's launching. Interested to know more of such a person, Winthrop's History was consulted. There Hugh Peters appeared as a man of exceptional foresight and resourcefulness, qualities to which were due the inception of many measures that greatly served the colony in those critical years. It seemed clear that Harvard college was in their category and very probably of the same authorship. But it was puzzling to find that this plain inference was not drawn, though others were, and the genesis of the college was attributed in a broad way to the magnates of the general court, with an oblique glance at Peters' presumably unworthy record in the civil wars of England after 1641.

Brought to the Block

To ascertain wherein this unworthiness and eccentricity consisted, the later period of his life was studied and he was revealed as a "political preacher" of great popularity, a wonderfully efficient exhorter of Cromwell's troops to victory, a pamphleteer for very advanced projects of economic, legal and educational reform, a champion of the poor and a trenchant foe of the heartless absolutism of the Stuarts. Therefore the royalists and Anglicans maligned him without justice or mercy until they brought him to the block at Tyburn in 1660.

But had they not accomplished something more? Had they not so discredited his name as to create in friendly minds an irreconcilable incongruity between the dignity of being foremost in Harvard's founding and the indignity of being a tribune of the common people, lampooned as a pulpit demagogue and executed as a shabby relic of the libertarianism of the protectorate? Had not the historians of Harvard surrendered to this factitious incongruity and thus blinded themselves to the patent probabilities of his claim to priority as Harvard's ancestor? Have they not been misled by the temptation to trace Harvard's pedigree back to the respect for learning of Governor Winthrop and his aristocratic deputies, and thus to evade the strong likelihood that its origin is to be found in the vision and enterprise of a militant social reformer who played traitor to his gentle birth and university training by using the pulpit to champion the cause of the common people, and got himself vulgarized and beheaded for his folly?

Credit Long Overdue

The writer believes that all these questions should be answered in the affirmative and that Hugh Peters, after three hundred years, deserves credit as the chief founder of Harvard.

Evidence for this conclusion is, of course, important. Since in the known records the plump statement is nowhere made that, in the October 1636 session of the Massachusetts general court, Hugh Peters stood up among the ministers and suggested the establishment of a Puritan college, a hypothesis to that effect must be based on such secondary evidence as would, by implication and analogy, warrant this conclusion. Briefly to review this, it is well first to consider the concise program of social reform that Hugh Peters followed consistently throughout his career. This program, revealed in many publications and discernible in all his public activities, comprised economic, legal and educational measures, as corollaries of his religious and political Puritanism. Since the founding of Puritan colleges was closely colligated with his radical social recommendations, which were mainly responsible (along with his popularity as army chaplain and city preacher) for Peters' malignment by royalist foes, let us glance briefly at his reform program, as set forth in numerous pamphlets after 1646.

Relief, preferably through state employment, he declared, should be provided for the great number of beggars in London caused by the wars. Docks and warehouses along the Thames should be made public property so that poor fishermen and boatmen should not be mulcted of their hard earnings. The poorer sections of the city should be given better fire protection. Public officials should be paid salaries and not fees, to forestall extortion. A system of savings banks and loan offices should be established by the state. Drunkenness should be reduced by the regulation of taverns. Prison evils and cruelties should be corrected and imprisonment for debt abolished.

A Social Radical

When we take up Peters' services in New England, from 1635 on, these proposals will assume a retroactive reality. The same is true of his ideas about legal reform. Court proceedings should be held in English, not French. Property titles and all contracts should be clearly recorded by the state. Books of musty legal precedents should be burned, and dependence be placed upon common sense, natural justice and, always, humanity. A new, concise, lucid body of laws, devoid of ancient jargon, clear to the common people, should be introduced. The probation of wills and administration of estates should be reformed. It might here be re-

marked that in 1650 Cromwell made Peters one of the commission to amend these matters and Peters accepted, "solely that he might protect the poor and their rights."

Schemes for social, as well as educational reform, were of course frequently launched during the days of revolution from 1641 on, but it is noteworthy that of all those associated with him in the founding of Harvard, Peters was the only one to put his views into print or to display energy and tenacity in realizing them. In his chief pamphlet, "Good Work for a Good Magistrate," a plan for educational reform is especially stressed and it is enough to say that it has many features in common with early Harvard. "In preparing young men for some service in reference to their country"—the right function of all universities, says Peters, —chief attention and most of the funds should be devoted to "the education of talented and pious young men for the ministry of congregational churches like those in New England."

Harvard's Reason for Being

What, indeed, is this but a re-statement of the famous passage in "New England's First Fruits" (in whose authorship Peters doubtless shared) which is the only explicit statement of Harvard's *raison d'etre* by any of its founders: "To advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry behind us when our present ministers shall lie in the dust"? "The true regulating of those colleges" (Oxford and Cambridge) continues Peters, "will be the returning them to the service of Christ, indeed." That is, "Christo et Ecclesiae" which, with "Veritas," the seal of Harvard has borne for centuries; both mottoes taken from the writing of Dr. William Ames, Peters' dear friend and colleague in the ministry of the English Puritan church in Rotterdam in 1633.

In fact, none of Harvard's founders was as close as Hugh Peters to Dr. Ames, whose word and writings were the theological beacon of the Congregational Puritanism of the Bay colony, and whose "Marrow of Theology" was for a century the chief textbook of the Harvard curriculum. From the beginning, Harvard was intended chiefly as an institution where the future ministers and magistrates of the colony might be trained in Amesian truth, to forfend it from the vagaries of such eccentrics as Roger Williams and Anne Hutchinson. That Dr. Ames and Hugh Peters, when colleague ministers in 1633, dreamed and discussed the founding of a Puritan college, either in Holland or New England, is fairly definite, and though Dr. Ames that same year "breathed his last in Peters' bosom," it seems very likely that the latter resolved to see the dream through to execution.

It is tempting to enlarge upon Peters' pronounced internationalism, under his own heading, "True Justice and Righteousness Among Magistrates and People Toward Other Nations," in pursuit of which he was severely rebuked by parliament in 1657 for opposing war with the Dutch. Have we not already gained, however, a sufficiently clear conception of that broad, enlightened program of social reform—economic, legal and educational—to which he devoted not only his powers of trenchant preaching, but an amazingly resourceful ingenuity, fertile in obviously sensible schemes for righting wrongs and meeting crises? To use his own words: "In all my undertakings, on this design I drove: first, that goodness, which is really so, and such religion, ought to be highly advanced; second, that good learning ought to have all countenance; third, that there might not be a beggar in England. For all these I have projected and labored, and I have no other!"

But that alone, worked out through incendiary pulpiteering and armed rebellion, was quite enough to infuriate the royalists and other conservatives, who lampooned and libeled Peters without justice or mercy. Yet there is ample evidence that he was thoroughly upright, and was ever accorded a high honor, trust and affection by the eminent Puritans who knew him well. His principles were tolerantly held; Roger Williams, with whom Peters differed in 1636, wrote of him upon news of his execution in 1660: "Surely I did ever in my soul honor and love him, even when his judgment led him to oppose me." A number of condemned royalists of high degree paid grateful tribute to his sympathy and helpfulness when they were in prison and he visited them.

Arrival in Boston

Such was the heretic and rebel, the practical humanitarian, the frank critic of laws and their administration, the champion of the poor and disinherited, Master Hugh Peters, who disembarked from the ship Abigail in Boston harbor one September day in 1635. As one of the earliest promoters and supporters of the Bay colony, he was heartily welcome, the more so because he came at a time when everything was at an ebb: finances, immigration, theological concord, pioneer enthusiasm, general morale. Crops were poor, income and credit low, the Anglicans were writing home that the Puritan venture was collapsing, the royal face wore a scowl that portended the abrogation of the colony's charter, the Pequot Indians were growling, the long winter months of idleness bred disaffection and immorality in the towns, the fishermen and the poor were being exploited in wages and prices. The "windmill in Roger Williams' head" was revolving at a terrific rate, formerly in Plymouth, now in Salem's church; the general court was at odds with Salem town for this and other reasons. Anne Hutchinson in Boston was already broaching her opinion among the malcontents of Boston that grave, sober, austere conduct, and scholarly interpretation of the Bible from the Hebrew and Greek do not necessarily connote genuine religious regeneration; even the strict moral regime imposed by the magistrates is not essential to salvation! Thomas Dudley, in opposition, wanted this regime even more strictly enforced; Governor Winthrop inclined to leniency; the government was divided and shaky. All in all, it was the Bay colony's darkest hour.

Into this crucial situation Hugh Peters threw himself with such zeal and wisdom that Governor Winthrop wrote of his coming as of "a man of very public

spirit and singular activity for all occasions . . . he went from place to place laboring both publicly and privately to raise up men to a better frame of spirit." But Peters did not confine himself to the restoration of morale, however well adapted to that end were his pulpit gifts of both fervor and sarcasm. His efforts were directed along all the lines we have already seen him following in England—the relief and protection of the poor, the reformation of law and its methods, the establishment of learning on a sound religious basis.

Shortly after his arrival he started a stock company, not only to develop the fisheries, but through cooperative buying to relieve the fishermen of exactions, and within ten years this industry became a major source of income for the colony. To do this, he must, of course, have visited Salem, where he found two old friends, John Humfrey and John Endecott. Together they must have discussed Salem's plight, which was that of the whole colony. Their first ministers, Higginson and Skelton, had died; Roger Williams, whom they had called, was already challenging the colony's whole religious and political basis. There was danger that the gentry's sons would go home to old England for their education and be lost to the pulpit and bench of the commonwealth. Here, manifestly, was the situation and the site for the college that Peters, inspired perhaps by Dr. William Ames, had dreamed of. He may even have prompted the selection of a site on Marblehead Neck, near the land of John Humfrey, for by May 1636 the hope of a college on that site was firmly established in the Salem mind, and Peters seems to have been responsible!

Economic Measures

Meanwhile his genius for sensible expedients was working in Boston. In April 1636 he had the happy idea of buying outright the whole cargo of the ship Charity just arrived, and distributing its much needed provisions among the towns, to forestall profiteering. In May 1636 he preached a memorable sermon in the First church in Boston in which he proposed a number of wise measures. Learned John Cotton should have time to draw up an official biblical theology—*pace* Williams and Mrs. Hutchinson! There should be an official church discipline prepared—another defense method; a new Book of Martyrs should be compiled where Fox had left off—a neat way to revive heroic zeal! Steps should be taken to provide employment for the people in the winter months "lest idleness be the ruin of both church and commonwealth." The last proposal entailed commerce with the West Indies for cotton to spin, and when Peters was minister in Salem later on he instigated the building of New England's first native vessel of 300 tons!

The same month saw his appointment by the general court to a commission for making "a draft of laws agreeable to the Word of God, which may be fundamental to the commonwealth." And a far more humane code of laws than that of old England was prepared by the commission, with Peters' help.

Economic and legal reforms having been started, sound religion and public morals having been looked after, the educational phase of Peters' program alone awaited development. When the general court met in October 1636, and "the Lord was pleased to direct the hearts of the magistrates . . . to think of erecting a school or college, and that speedily, to be a nursery of knowledge in these parts and supply for posterity," Endecott, Humfrey and Scruggs, all from Salem, were present, and though his name is not in the minutes, Hugh Peters also, in all probability, for he had no calling elsewhere at that time, and was always constant in his attendance at the court, even when Salem's minister later on.

The Founding of Harvard

Considering all we have witnessed of his consecrated vision and initiative, is it not quite probable that the Lord used Hugh Peters' keen mind and winning speech so to direct the magistrates' hearts that "the court agreed to give four hundred pounds toward a school or college . . . the next court to decide where and what building"? The very audacity of such an undertaking, in a time of such strain and stress; the very size of the appropriation and the impetuosity of the action point to Hugh Peters as foremost in prompting, through his friends, and as pleading with his native eloquence for this momentous resolution!

Peters, Humfrey and three other Trinity men were appointed members of the first "Board of Overseers," but Salem's partiality for the obnoxious views of Williams and the Antinomians, and its mutinous inactivity in the war with the Pequot Indians, disqualified her as the seat of the college although Peters, called as Williams' successor in January 1637, did a remarkable piece of work in conciliating the dissidents in Salem and bringing them together in a new church covenant. When the general court met in November 1637, though they made him virtually the chairman of the building committee of the new college, its location was fixed at loyal Newtowne, named Cambridge in 1638.

But the hand of Peters is visible in the choice of the first "professor." As was to be expected, he was a brilliant pupil of Dr. Ames, Nathaniel Eaton, also a Trinity college man, who had lately arrived from the University of Franeker—a deplorable choice, as it proved.

Money-Raiser for the Young College

Even while engaged in his ministerial duties in Salem, Peters managed to collect about a hundred pounds, as well as the proceeds of a house in Salem, for the college by 1639; although in 1638 he was, characteristically enough, member of a commission to "draw up a compendious abridgment of the town laws," as well as an official arbitrator of complaints of oppression in wages and prices. In 1641 Peters was appointed by the general court, with two others, to go to England to get favors for the Bay colony from the Puritan parliament, one of his objectives being aid for the infant college. In a bad year he secured five hundred pounds! Then he plunged into military and political affairs and postponed returning to Salem, feeling he could do more good to Puritanism by remaining in England. Yet a

gift of fifty pounds in 1647 and an effort to send Laud's library to Harvard continue to remind us that of all the ministers and magistrates associated with him in the foundation of the college, he was the most efficient money-getter and the most generous giver.

How did his congregation at Salem regard their resourceful, humanitarian minister? After one hundred and fifty years, William Bentley bears witness: "No man ever possessed more securely the affections of his people. Master Hugh Peters was in his person tall and thin; he was active and sprightly; in speech ready, but his language was peculiar to himself. He had a power of associating his thoughts in such a manner as to leave them upon the memory. If his images were coarse, they were familiar and never failed to answer his purpose. Wherever he went, whatever he said, it was always sure to be remembered. Mr. Peters got the favor of the people by his simple manner of living, traveling on foot, and freedom of conversation."

Death on the Block

But in England, after his services to the cause of freedom, the royalists and Anglicans were so bitter as even to accuse him of stealing the crown jewels! Had he held his tongue and pen from pleading the cause of the poor, had he devoted both to platitudes about charity and justice, had he preserved a sanctimonious dignity of conduct and a discreet reticence about wrongs and how to set them right, the lord chief justice would not have said to him, in pronouncing sentence of death: "The honor of the pulpit is to be vindicated and the death of this man will preach better than his life. . . . Let me tell you this . . . the pulpit ought not to be the place where men with impunity may speak anything they want of sedition and treason."

Hugh Peters' quiet answer was: "Since my arrival in England, I have endeavored to promote sound religion, the reformation of learning and the law; the better to effect these things I espoused the interest of parliament in which I have acted without malice, avarice or ambition. There is a God who knows these things to be true."

Harvard has no memorial to Hugh Peters. To be sure, he left no descendants whose wealth might have atoned for his social radicalism by a dormitory or a professorship. But the real reason is that Peters' later career in England is distasteful to Harvard's historians, of today as of yesterday. It was lacking in ministerial good taste and respectability! His preaching was demagogic, indeed it was downright vulgar; it dealt too much with political and economic subjects, which he should have left to statesmen and lawyers! So, following the logic of prejudice, conscious or unconscious, we can understand how probable it has seemed that there must have been some fire beneath the smoke of his enemies' vicious slanders. We can understand how absolutely incongruous it appears to admit the priority of such a radical "heretic and rebel" among the founders of our now aristocratic Harvard. A cheap pulpit agitator who got himself executed and his head stuck on a pikestaff on London bridge! That family skeleton must be kept in the closet at all costs!

BOOKS

The Christian Conquest of Latin-America

CRUSADERS OF THE JUNGLE. *By J. Fred Rippy and Jean Thomas Nelson. University of North Carolina Press, $3.50.*

IT MAY BE well said that the story of the spiritual conquest of Hispanic America still awaits a pen capable of depicting it in its grandeur and multiplicity. The Hispanic gentlemen who labored in the service of the crown and won mundane glories have been chronicled innumerable times. So indeed have some of the soldiers of Christ, to whom the spread of European civilization owes so much. But the sum total of these achievements has yet to be brought within the limits of a single volume. Dr. J. Fred Rippy of Duke university has undertaken this work in collaboration, and the result is a three hundred and seventy page book, rich in the tales of churchmen who gave themselves that Christian civilization might flourish in America.

This volume is limited, however, as the title indicates. The authors deal with those who crusaded in the jungle, in the vast territories which stretch from the Orinoco to the Paraná. It covers the less famous missionary and evangelizing expeditions which penetrated the river lowlands of interior South America. The task of compression is no small one, for the army of clerics who invaded this portion of the world down through the years of Spanish and Portuguese domination, was enormous.

Let it be noted first of all that this book is eminently fair and honest. There is no excess of fulsome praise nor on the other hand the slightest note of carping criticism or animosity. While much is dismissed hastily and whole undertakings reduced to a few pages, the feeling or sensation of lofty purpose and brilliant realization pervades the work. The atmosphere, in a word, is excellent. No greater challenge was ever received by church or state than the conquest of the new world and its incorporation within the occidental European scheme of things. Their Catholic Majesties took up this challenge under the authorization of Pope Julius II granted in the *patronate* of 1508. The response to this challenge is summarized by Prof. Rippy in these words: "General extension of the Catholic faith to the New World interested the Spanish monarchs as much as conquest of territory. The expeditions against the American natives were undertaken and accomplished in the name of religion; the warriors fought, conquered, and died like soldiers of the Cross; the missionaries always marched at their side." This quotation synthesizes the spirit and tone of the work.

A most fascinating section is devoted to the methods employed in reducing the Indian population to a sedentary life and converting them. The process was one requiring untiring patience and unremitting effort. The *reducciones* constituted no mere outposts of religion, but served to mark the progress inward of civilization itself. The Indians were the wards of the crown and their submission was the special task of the religious orders engaged in the evangelizing of the Indies. There were innumerable instances of humane and kindly subjection through persuasion and example. There were, of course, cases in which elements of cruelty and tyranny entered. Nevertheless,

the totality reflects endless credit upon the militant friars who undertook the reductions. No element represented a more powerful guarantee for the Indian himself than the cleric, often defending the native against the rapacity of the Spaniard. These missions, set up as reductions, were charged with every phase of human activity—administrative, religious, commercial, educational and even military. The description of mission organization is almost unvarying even in the details. Let it be remarked that in modern South America the general structure has changed but little since the colonial epoch.

The regions embraced in this volume are the following: Venezuela, especially the Cumaná region; Colombia, particularly the districts of the Casanare and Meta rivers; the eastern region of Ecuador; the old administrative division of Charcas and the territory of Mojos in what is today eastern Bolivia. While the book is devoted, as is quite natural, primarily to the Spanish missions, there is no lack of brilliant missionary history on the part of the Portuguese. The two nationalities more often than not were bitter rivals, and religion was insufficient to break down the hostility between them. The work of the Portuguese Jesuits is the most remarkable chapter of the colonial history of Brazil, for tenacity, intrepidity and resourcefulness.

Dr. Rippy is prone to judge the missionary efforts of Spain and Portugal by the ideal set up and the conditions conquered. To expect perfection or universal success would have been foolish. The task of transferring to a vast population even the essentials of Christian civilization was almost insuperable. The writers conclude by observing that the agents of this spiritual conquest "deserve all honor for their courage, their self-immolation, their patience and the magnificence of their aspirations."

It is to be regretted that space forbade the inclusion of the stories of many individual missionaries. Such robust figures as Father Samuel Fritz, a Bohemian Jesuit engaged in labors in the Amazon, or Cipriano Baraza, martyr priest among the Mojos, who suffered an agonizing death at the hands of the savage Baures, might well receive the attention of the biographer.

Brilliant and moving, this book deserves to be well known. It is a simple and admittedly incomplete introduction to a very important aspect of American history.

RICHARD PATTEE.

Books in Brief

SKUTAREVSKY. *By Leonid Leonov, Translated by Alec Brown. Harcourt, Brace and Company, $2.50.*

A remarkable psychological novel in the tradition of Turgenieff. The fact that the story is placed in the midst of modern Russian activities and ideals will interest some readers, and may deter others. But the author, though he makes no secret of his sympathies, is not writing propaganda. He uses the society of Russia as an American would use that of America: human nature may be understood and revealed in one as well as in the other. The principal character is a great scientific investigator, who suffers the pain of loneliness and of incomplete success. Comparisons with "Arrowsmith" are inevitable. But the American novel is more satirical, and "Skutarevsky" is superior in dramatic significance and in psychological observation.

DEMOCRATIC DESPOTISM. *By Raoul E. Desvernine. Dodd, Mead and Company, $2.00.*

One might think that Herbert Hoover collaborated in the production of this attack on the new deal. The author attempts to define Americanism in terms of constitutional liberty—its soul found in the Declaration of Independence and its body in the Constitution itself. Over against this political philosophy he sets the philosophy underlying the totalitarian state as constituted by the new despotisms—fascism, naziism, sovietism and Kamalism. He tries to establish a parallelism between these despotisms and the new deal, and concludes with an appeal of his party to throw off this tyranny as undertaken by the administration. The book is at its best in defining Americanism, rather weak in its analysis of the European dictatorships and slightly bombastic in its oratorical ending.

HISTORY OF THE JEWS IN VIENNA. *By Max Grunwald. Jewish Publication Society of America, Philadelphia, $2.25.*

Fourth volume in a series on historical Jewish communities, this scholarly work tells the long, colorful and often tragic story of the three successive communities in Vienna. The present one dates from 1680. In no place have Jews been more faithful to their own tradition or contributed more to the common store of culture and prosperity. The author neither argues nor protests, but the material is all here for an argument to prove that, quite apart from considerations of humanity and Christian ethics, free Jews are worth a great deal more to their city and state than are persecuted Jews.

CORRESPONDENCE

N and M

EDITOR THE CHRISTIAN CENTURY:

SIR: If Quintus Quiz will look up the origin of the symbols N or M, in the Episcopal prayer book, he will find that these letters stand for the old Latin abbreviation for name or names, the N standing for nomen and M an old double N form for nomina. Most people, even rectors of Episcopal churches, think N and M are like A and B and are stumped when they are asked why the M does not precede the N as it does in the alphabet, and are quite put out when they learn something from a "nonconformist member of a Christian body."

Newburgh, N. Y. C. K. IMBRIE.

The Supreme Court, and Other Problems

EDITOR THE CHRISTIAN CENTURY:

SIR: Haters of facism, of communism, of anarchy and monarchy who are fighting for the preservation of the waning democracy in the civilized world have cause to be grateful to Professor William Yandell Elliott of Harvard. As professor of government, a subject less understood than erosion and aviation problems, he is helping the public to see clearly where some of our weaknesses lie and where are the remedies. If the *demos* is not informed, it may slowly commit suicide. Professor Elliott has made no more useful suggestion than that our supreme court of nine authoritative justices should be allowed to give advisory opinions, as the Massachusetts supreme court and that of several other states may do. This would make the law certain and do away with a vast amount of litigation, delay and expense. "If Canada's supreme court can give advisory opinions, why not ours? Our nine justices are the only faculty in the world that is legally infallible on questions of economics as well as sociology and politics."

We increasingly have six to three and four to five decisions. Important business interests over the whole nation hang on the point of view of one or two justices. Years must elapse before a reversal of an unwise decision can be made. "If the law has become so uncertain that one must wait years after its passage to know whether one is justified in disobeying it, it becomes a travesty of its own self. Would it not be wiser to require something approaching a two-thirds majority at least of the court and perhaps even seven out of nine to set aside a law solemnly enacted by the congress and signed by the President?"

Professor Elliott shows how excessive corruption early in the last century in England was ended by giving the prime minister power to call a general election and secure an endorsement

that were the voice of the people. Why should not the President be given the same power? This disciplinary measure would dispense with patronage and establish a real civil service. Congress would sit four years and there would be no veto after an appeal to the people. The President should be given the power to veto separate items of appropriation bills. "This would greatly improve protection against pressure groups." Why should a dozen measures be railroaded through together containing two or three bad ones that a wise President could veto?

Bryce and others have emphasized the fact that the President's hold over his party depends largely upon patronage. "The President has no hold over his party except that which he exercises as a partisan political figure." The meticulous attention now given to improvements in inventions and mechanics needs to be given even more to the little understood science of government which deals with the imponderable, but alas, not with the unpurchaseable. It involves a knowledge of the varied psychologies of different classes of voters and is affected by the radio, the cinema, the teacher, the preacher and the shrewd editor who is controlled by advertisers or is controlling two dozen newspapers. It often presents the voter with a choice of evils.

Democratic government cannot act as quickly and decisively as can autocratic systems, but it is the sole salvation of the liberty of the peoples. Not only is continual vigilance the price of liberty, but also a clear knowledge of what our complex modern life demands to secure justice and abolish waste.

Boston, Mass. LUCIA AMES MEAD.

Religion and the New Russian Constitution

EDITOR THE CHRISTIAN CENTURY:

SIR: On my return from a visit to the soviet union this summer, I find in your excellent editorial of June 24 entitled, "Communism—Abandoned or Fulfilled?" an interpretation of the proposed new constitution for Russia that reveals insight and realism. However, with one statement I must beg to disagree. Your statement with respect to the future of religion in that country appeals to me as being far too optimistic, and may lead your readers to envisage an immediate, or early, return of the soviet union to religious belief.

You say: "The constitution promises complete religious freedom, separates church and state, permits voluntary religious organizations, and gives assurance of freedom of speech and of the press."

Article five of the first constitution originally read: "In order to provide the workers actual freedom of conscience the church is separated from the state and the school from the church, while freedom for religious and anti-religious propaganda is recognized for all citizens." As a result of religious propaganda by certain sectarian bodies, notably the Baptists and Evangelicals, Protestantism began to flourish, greatly to the alarm of leaders of the union, and in 1928, at the beginning of the first Five-Year Plan, a vigorous anti-religious policy was announced. Accordingly, the wording of the constitution was changed so as to make it read: "Freedom for religious confession and anti-religious propaganda is recognized for all citizens."

While the proposed new constitution, put out by the Kremlin June 11, 1936, and to be voted upon November 25, makes notable concessions to democracy and freedom, and doubtless is, as the Chicago Tribune states, "the most momentous event since the world war," it does not say, or imply, so far as I can determine, that religion is to be given a break. The statement of the proposed new constitution, Article 124, is as follows: "In order to insure to citizens freedom of conscience the church in U.S.S.R. is separated from the state, and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens." As you will observe, this is essentially the same statement made in the constitution as modified in 1928.

In discussing the subject with members of the American legation at Moscow, and with others in position to know the bolshevik attitude, I discovered that with one accord they agreed that no change had yet been made in the attitude of the government toward religion.

It should be said, however, that the Godless society and all other organizations that we found in 1931 campaigning against religion in every conceivable manner are no longer militant, the explanation being that while their attitude has not changed, they consider the religious issue closed. Religion is definitely out. Why should they tilt at windmills?

To be sure, there are a few priests and ministers of religion left, but I did not find one while traveling in the cities and countryside from the Baltic to the Black sea. A few churches are open—very few—two or three in Kiev, and slightly more in Kharkov, Odessa, etc.

Yet, organized religion may again appear in Russia. Perhaps more than in any other nation with which I am acquainted, Russia is practicing the second commandment. May she not also discover God, and love him? But not in the near future, as things now appear.

Birmingham, Ala. R. H. CROSSFIELD.

Magna Cum Laude in Oregon

EDITOR THE CHRISTIAN CENTURY:

SIR: Springtime in Oregon comes gently, with a cool fragrance. Somehow I had forgotten how bright were the flowers, how serene the up-reaching pines, until that May day when I returned to my college campus. Nothing had changed greatly. The buildings where I had attended classes and meetings were still there; along every walk I met students who greeted me by name; and the faculty still remembered me as the wearer of seven honorary keys.

The past year I had spent at Pendle Hill, a Quaker school near Philadelphia, and later I had worked in that city for the Emergency peace campaign. It was exciting now to be back among old friends, telling them of my experiences in the east, bringing them my message of peace.

Scarcely did I have time to deposit my bags at the home of a lady with whom I had worked the year before, when I was hustled off to see a professor who had "instructions" for me. The president of the college, leaving town for a few days, had called this professor to his office to instruct him as well as me. The college policy was to permit no speeches on any controversial subject, so I was not to mention Oregon's non-compulsory military training initiative; at least, not until the president returned. I was very scrupulous, leaving all my material at home and appearing totally ignorant of the most important issue then confronting the students.

Early on the morning of his return, I called on the president in his quiet, comfortable office. He explained, very patiently, that it was really much too near the end of the year for me to accomplish anything. I told him I was there to do all I possibly could in the time there was. Then he brought up the "controversial subject" policy. I assured him I would be most happy if we could arrange a discussion with R.O.T.C. officers participating. But he could not permit students to talk about the subject at all, because, the fact was, there was no controversy; all the boys enjoyed taking military drill. If they didn't they could go some place else. We had to have compulsory training because we had to have plenty of officers because we had to be prepared to protect ourselves against the countries which, though now our friends, might any day come over and gobble us up. The people of Oregon were too ignorant to vote on the question. Did I think just anybody's vote should count for as much as the vote of a college president?

A long distance telephone call from someone important in Portland interrupted. I couldn't see how the conversation led up to it, but presently I heard mention of "that self-seeking trouble-maker, Richard Neuberger." (His article on the R.O.T.C. initiative appears in The Christian Century for August 19.) Out of one corner of his mouth, my college president snarled, "He ought to be taken out to some high cliff and pushed over." Had I once thought it an important day of my life when this man had helped select me as a "senior most likely to succeed"? Now I felt a little ashamed.

Although I had as yet made no talks concerning military train-

ing, and was willing to promise not to make any, there was still some policy which would be violated if I gave any speeches at all on peace. The administration, it was explained, was responsible to the voters (ignorant though they are!). "Splendid," I said. "The teachers, the granges, the labor unions, the churches, all are supporting this initiative." The president then admitted that what he really meant was that he was responsible to the American Legion. He granted that it was "unfortunate" that our institutions of higher learning were dominated by a minority group; he would not agree that this minority might be in any way prejudiced.

Two leading journalists on the campus, being sympathetic with the peace movement, ran frequent stories concerning it. An obscure sports writer was appointed editor, however; and one night, in a rage, he declared there were to be no more stories about my activities in his paper—they were spoiling his editorial policy! He was becoming an apt student of the editor of the city daily, who wrote in part:

"Miss Joy was a prize student specializing in public speaking, so she makes a fine tool for the peace propagandists. . . . One of the speakers she recommended was Kirby Page. He is editor of the communistic World Tomorrow and a collaborator with Sherwood Eddy; author of the slacker oath and other such infamous matters and has been an active ally of communists in many ways. Miss Joy . . . [mentioned] the National Council for Prevention of War, the Fellowship of Reconciliation and several other such organizations, all of which are branded by the 'Red Network.' It is too bad that a bright young woman like Miss Joy should be engaged in this kind of work. We believe in peace as strongly as she does, but believe in being prepared to maintain it. All the red organizations preach disarmament."

The editor's daughter and I had been friends for several years, and I was a dinner guest in their home the night the editorial appeared. At the last minute the men of the family had been sent out to dine. Mrs. Editor proved quite capable of making very uncomfortable remarks, however; but I was becoming accustomed to that. Former teachers, past employers, old friends, even sorority sisters, had begun to smile tolerantly, because I was queer; or turn aside, because I was dangerous. I thought it was becoming an obsession when I fancied the lady in whose home I was staying also was being cold and distrustful. But later I learned that she had been "investigated"; suspected of aiding and abetting communists! She was no more relieved than I when it came time for me to move on to other, more friendly, colleges.

Freedom of speech and press does not exist at this state-supported college. How long it has been thus, I don't know, for in undergraduate days I was easily regimented. Never did I think of questioning the administration; I was kept too busy chasing after the trinkets they dangled. I didn't know that socialism, cooperatives, sharecroppers or peace organizations even existed—so they graduated me with "honors"!

Philadelphia, Pa. ADENA JOY.

Militarism in the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: I should appreciate it if you would again bring to the attention of your readers, and particularly to Mr. V. S. Harshbarger, the fact that a growing movement against militaristic propaganda in the films is under way, sponsored by the National Council for Prevention of War. I believe you carried an editorial about it some months ago. In a little over one year, Mr. Albert Benham, moving picture director of this organization, has built up a national committee numbering approximately 2,000. These people receive from Mr. Benham bi-weekly bulletins commenting on films and news reels which should be commended for their fair treatment of the peace and war issue, or those which should be protested for their unbalanced militaristic atmosphere.

That the efforts of this national committee have had some effect has been borne out several times by actual changes in news reel companies' policies. The Epworth Herald movie review column carried this comment in the May 16 issue: "Mutual congratulations in the movie criticism game are just a wee bit extraordinary. The occasion, however, justifies our bowing low before the work of Albert Benham and the National Council for Prevention of War in cleaning out military propaganda from the newsreels. The change has been marked. A much more wholesome attitude in relating war and preparedness news accounts by way of the screen has prevailed in the last few weeks over the vicious war propaganda that was being turned out. Mr. Benham, it can be safely said, gets most of the credit."

One film company received so many commendatory letters on the release of a short film on disarmament that they immediately issued another short one on peace.

Women's clubs, church groups, other organizations and individuals, all are finding in this technique something they can easily do. The Women's City club of a large midwestern city has evolved a motion picture rating card service in cooperation with the NCPW. Several thousand women, beginning this autumn, have agreed to carry with them the cards distributed by the Women's City club to be used when a particularly good or a particularly bad movie is shown at a theater. One copy of the card is to be filled out and left at the theater; the other is mailed to the production company.

Mr. Benham's current Film Bulletin is free and very conveniently for movie-goers lists the addresses of the companies producing the films commented on. Any of your readers who are interested may receive this service by writing to Mr. Albert Benham, National Council for Prevention of War, 532 17th Street, N. W., Washington, D. C.

Washington, D. C. RUTH SARLES.

The Question Box

I would like to have you explain the history and meaning of the word Logos, especially as it is used in the first chapter of St. John's gospel. Has it reference to Jesus, or to Christ in a general sense, apart from the Christ embodied in the man Jesus?
J. W. Y., St. Petersburg, Fla.

THE Greek word Logos, which means "word" in the usual sense, has both a Hebrew and a Greek significance as it is employed in the Fourth Gospel. The Hebrew evolution of the idea is interesting. The earlier writers of the biblical documents represented God in the bold anthropomorphic forms which pictured him as a man communicating with leaders like Abraham and Moses face to face and in human terms. In the period of the great prophets this usage yielded to the recognition of an inward, intuitive perception of the divine will, in which the prophet spoke with a sense of authority as the interpreter of Jehovah, without the necessity of visible or oral contact with him; although such in certain instances was still the representation.

In later periods the growing attitude of awe and reverence for divinity forbade the use of the older anthropomorphic terms as disrespectful and intrusive, and substituted expressions which implied some form of intermediation, such as "the angel of Jehovah," "the voice of the Lord," "the spirit of God," all of which, together with other like forms of speech, meant the same thing, and were devised for preserving the majesty and unapproachableness of God. This transcendental and sublime character of deity was the prevailing conception in the Jewish circles of Jesus' day.

A similar belief in the remoteness of divinity characterized Greek thought, and led to the theory of divine emanations, or subordinate manifestations of the supreme life, intermediate between God and man. To such half-gods or manifestations were given names such as "demiurge" and "logos." To the mind of the writer of the Fourth Gospel, with his Hellenized views of the divine nature and his background of Hebrew thought, this conception of Jesus as the disclosure of the life of God was congenial and appropriate. He probably did not differentiate between the man Jesus and the eternal Christ. Such speculations belong to a later age in Christian thought. It was enough to affirm that one who satisfied all the conditions suggested by the Greek philosophical term "logos" had now appeared in human form, and as the complete revelation of the character and will of God.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

England Neutral In Spain's War

Press Campaign for Intervention Finds Cold Reception from Public—Red Hat for Archbishop?

(Correspondence from England)

LONDON, Aug. 25.—There is no change to report in the mood of our people. They do not side with the fanatical press, which still uses every shameful device to win us to an anti-red crusade. Their bias is so obvious that they cannot convince us that we should risk a cleavage of Europe into two camps—red and anti-red—with all this involves. Nor does the country in the main go with those labor enthusiasts who seem to call for intervention in Spain on the side of its government. There is still a widespread conviction, to use Dr. Ernest Barker's words, that "to throw the sword into the scales of civil life is the sin of political sins." That involves at least the policy of non-intervention, which at the moment seems to be accepted by all the powers except Germany. The prospect is more hopeful, but from day to day there is nothing certain.

* * *

British Interpretation of German Army Plans

The news from Berlin and Moscow has to be interpreted. The Russian trial is not taken here as anything more than a pointer in the policy of Russia. No one attaches much importance to the confessions of the accused. The anti-soviet outbursts in Germany are understood as a preliminary bombardment before the declaration of the increase in the Germany army, which is announced today. The Olympic games are over; Spain is in turmoil; why not call new millions to the colors? "It is a mad world, my masters," but it may even prove that the Spanish tragedy has sobered the minds of Europeans everywhere.

* * *

The Church Between The Acts

The holiday season finds churches resting from their activiites. The summer schools are or have been in session. The L.M.S., one of many, held theirs with the cheerful title, "The On-going Church." The Modern Churchmen's union has been in session at Oxford. Till the Modern Churchman appears those who were not present must be content with the press summaries. The journalists naturally enough select their reports from the speeches which are either by well-known men or deal with novel or sensational subjects.

Dr. Inge on prayer has been widely reported. He asked the question: "Can we consistently give up praying for rain with the expectation of altering the weather for our benefit, and continue to pray for the recovery of a relation or a friend in sickness?" The conclusion to which he came was that he did not believe in miracles wrought by prayer in the field of nature, but he certainly did not think we need do violence to our natural instincts by refusing to pray for others, or to doubt that our prayers might really help.

* * *

Rumor Red Hat for Archbishop

The archbishop of Westminster, Dr. Hinsely, will be 70 this week. He has only been archbishop for two years, so that it would appear that the Catholic church does not consider its servants to be past service at 65. It is rumored that, like his predecessors, he may receive the red hat and be created cardinal.

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Memorial Service for Barnsley Miners

At the memorial service at Barnsley to the miners who lost their lives, their 58 lamps were kept burning before the platform. Rev. Luke Wiseman, who took the service, appealed for action to prevent such disasters.

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And So Forth

Mr. William Dubilier, the American inventor, spoke at the Savoy last week: "It's pathetic. In every country the scientists are putting all they know into finding new ways of destroying humanity. I know because I'm in it too."

The routes for the coronation processions will be about six miles and will pass many of the largest buildings in London. Arrangements are now being made to make the designs for the medals which will be used; and indeed it seems as though hotelkeepers and all concerned, as well as the officials of the court and the abbey, are busy with their arrangements for next May.

Lord Decies says that under the conditions of the Olympic games as they are now defined there will soon be no true amateurs left. Some of the competitors were in Berlin two months. How can they afford it? He argues that it would be better to let all comers compete and to wash out any pretense of amateurism.

Viscount Wakefield has purchased the field adjoining Milton's cottage at Chalfont, St. Giles and will present it to the trustees of the cottage. This was the house in which the poet did some of his greatest work, though he never saw it.

It is still in the balances whether there will be a strike of miners in south Wales. The cause is the attitude of the employers in the Bedwas colliery who have fathered the Miners' Industrial union, and make membership of this a condition of employment. The miners in other unions resent this and threaten to take action collectively by means of a strike.

EDWARD SHILLITO.

Many Canadians Hear Maude Royden

It is estimated that 25,000 persons have heard Maude Royden of London during her brief stay at the Deer Park United church in Toronto. She has also visited and spoken in Montreal, Ottawa and other cities. On August 10, she made her last address with the subject, "A Farewell Message to Canadians."

Human Relations Institute Closes

Catholics, Protestants, Jews, Declare Joint Session a Success—Many Noted Speakers Present

(Special Correspondence)

APPLETON, WIS., Sept. 4.—The Institute of Human Relations, in session here from Sunday evening until Friday noon, closed today with final summaries and appraisals by Dr. John A. Lapp, eminent Roman Catholic expert in the field of social service, by Rabbi Felix Levy, and by Dr. James M. Yard, executive secretary of the Chicago Round Table of Jews and Christians, under the auspices of which the institute was organized and conducted. For almost a week, two hundred representatives of the three faiths—Catholic, Protestant and Jewish—had sat together in frank and intimate conference regarding the ways in which the differences among them might be made the means of their mutual enrichment rather than grounds for prejudice and alienation, and the procedures by which their forces might be most effectively employed for the spiritual, social and economic betterment of the American people.

Plain Speaking Marks Sessions

The conference was characterized by plain speaking as well as good will. Differences of opinion were neither compromised nor concealed. Difficulties were not dodged. The conference was no soapy exchange of conventional compliments, but a genuine comparison and contrast of views and an exploration of the extent of common aims and purposes. Mornings and evenings were fully occupied by the formal sessions. Afternoons were filled with group conversations which sprang up spontaneously about vital issues and engaging personalities. Meanwhile, the delegates were living together in the dormitories of Lawrence college, eating at common tables and establishing personal relationships which gave promise of ripening into friendships.

Noted Speakers Present

Among the speakers who specifically represented the Roman Catholic point of view were such men as George N. Shuster, editor of Commonweal; Dr. John A. Lapp; Rev. Michael J. O'Connell, president of DePaul university; Rev. Michael J. Ahern, S. J., Catholic orator at the Harvard Tercentenary; and William H. Conley, dean of Wright Junior college, Chicago. Judaism was represented by Rabbi Louis L. Mann; Dr. Abram L. Sachar; Rabbi A. J. Feldman, of Hartford, Conn.; Rabbi Felix Levy, of Chicago; Dr. Philip Seman, director of the Jewish People's institute, Chicago; and Roger W. Straus, co-chairman of the National Conference of Jews and Christians.

Protestantism Well Represented

Among the spokesmen for Protestantism were Dr. Everett R. Clinchy, director of the National Conference of Jews and

Christians; Clifford P. Morehouse, editor of the Living Church, who represented very acceptably both Protestantism and Anglo-catholicism; and W. E. Garrison, of The Christian Century staff. Other guest speakers included Prof. A. R. Radcliffe-Brown, eminent anthropologist; Rev. Preston Bradley; Dr. Irwin Deer, specialist in education by motion pictures; Prof. Harold D. Lasswell, political scientist; Dr. E. W. Blakeman, assistant to the president, University of Michigan. Dr. Frank Kingdon, president of the University of Newark, served as general chairman and opened each evening session with a remarkably lucid and sparkling summary of the day's proceedings. The summaries were broadcast by radio. Dr. James M. Yard was chiefly responsible for the organization of the program and the arrangements.

Organization Is Non-Partisan

Just now when an effort is being made to create another Protestant-Catholic-Jewish organization as a political campaign agency for the specific purpose of lending the odor of sanctity to an anti-Roosevelt drive among the church people, and when an anti-semitic offshoot from this group is organizing religious and racial prejudice under cover of the same purpose, it is important to have it kept clearly in mind that the National Conference of Jews and Christians and the local round tables affiliated with it have absolutely no relation to these partisan enterprises and no kinship with them.

W. E. GARRISON.

Catholic Leader Holds Injustice Responsible for Revolution

Father R. A. McGowan, one of the secretaries of the National Catholic Welfare conference, has issued a statement in which he holds Catholics who have denied social justice to the laboring classes to be responsible for such revolutionary movements as are now taking place in Spain. "Since the Spanish revolution began," says Father McGowan, "a good many magazine, newspaper, radio and political backers of our business and banking injustices are calling the attacks on injustice and the efforts to eradicate it the preaching of class struggle and the sowing of hate. They are putting on a stupid performance. To see just how stupid, turn to that expert testimony on the class struggle, Pope Pius XI's encyclical 'Reconstructing the Social Order.' Read first that mournful passage where he analyzes why some European Catholics have turned revolutionists and anti-Catholic. Those other Catholics, he says, who help to maintain injustice and even 'cloak' themselves with religion to 'protect themselves against the clearly just demands of their employes' are responsible. Exploiters in our country more often, of course, cloak themselves in the American flag."

Dr. Mott Optimistic About World Future

Dr. John R. Mott, speaking at East Northfied, Mass., recently declared his faith in social progress. "The very dangers of which we have become aware," he is reported as saying, "are a cause for optimism. We are no longer living in ignorance nor in a fool's paradise. There are 20 influential voices and pens speaking for better understanding among the nations to one before the world war."

Lewisohn Sees Art as Religion

Tells Vermont Writers Literature Must Deal with the Soul—Another State Church Council

(Correspondence from New England)

WILLOUGHBY LAKE, VT., Sept. 1.—The League of Vermont Writers held its 8th annual meeting at Newport, Aug. 28. Prof. Arthur W. Peach, of Norwich college, during the question hour, named the qualities which promise an author success: "Interest in the magic of words, capacity for hard work, observant mind, undaunted spirit and a philosophy of life." Frances Hobart, of the library commission of New Hampshire and Vermont, gave the authors a full and practical plan to promote the circulation of their books. The president of the league, Walter J. Coates, from his experience as editor of the Driftwind press, emphasized the value of "taking titles," like "This Vermont," and "Steeples Among the Hills."

But the discussion mounted to spiritual heights when Ludwig Lewisohn, discussing the novel, said: "The ultimate aim of art is to say something about the soul. Myth is the truest statement of the eternal realities of human life. Gen. 2-4 may not be historical, but no other writings have equaled that picture of man as an animal who has to choose. The novel of tomorrow will be mythical in the sense of crystalizing the permanent in humanity; epical in form, utilizing the eternal human mood of narrative; its characters being both individuals and symbols. Great literature is religious experience. Because the world is so drained of God, the novel must restore religion—one with science—and give humanity new scriptures!"

* * *

Poetry and Democracy

Throughout the sessions it seemed to be assumed that poetry is the most interesting, if not the most important, type of literature. In the evening, "A Garland of Vermont Poets" read from their own works. The thrilling story of "Runaway Pond," Glover, was told by Harry Philips. The losing battle of three generations of farmers to wrest "Putnam's Hill" from its lover, the forest, written by A. W. Stone, was biblical in its vividness and simplicity. H. W. Bugbes, in "The River," made the Connecticut the symbol of the stream of time.

But the audience waited patiently to hear Robert Frost, human, whimsical, loveable. "I have invented a new parlor game, asking everybody: Are you confused? Confused about 'democracy,' 'equality'? Equal before the law? Now you see it; now you don't! In Shakespeare's time, the only funny people were yokels. Back of that, we commoners can't trace our ancestry. But all men are created free and equally funny. I belong to a classless society." Then he read some of his "classless poems"—"The Death of the Hired Man" and "Departmental." "You get into a poem for the same reason that you seek the North Pole—to see if you can get out!" "We don't know how ants live, but the main thing is to have a right heart."

* * *

Vermont Reorganizes Unified Church Program

Vermont follows Connecticut and Massachusetts in reorganizing its council of religious education into a comprehensive council of churches. The plan approved by the executive body of the existing organization is unique, proposing operation under the recommendations "for a period of one to three years before attempting to draw up a constitution." During this period of "experimentation," the "state executives of the cooperating denominations shall serve on the staff, each assuming responsibility for some department." "The general secretary shall be officially elected director of Christian education by the cooperating denominations. He shall maintain all prerogatives as if he were exclusively the representative of each denomination." "As soon as funds are available, there shall be directors of the total programs of the church for children, for youth and for adults." Thus "the council will be organized with the minimum machinery" but will be "an officially delegated body, deriving its authority from the cooperating denominations."

The "guiding principles" of this admirable plan are: "1. Conserve the values established through 69 years of the council of religious education. 2. There is a fundamental unity in Protestantism which should find more adequate expression. 3. Denominational and interdenominational work are two phases of the common task of kingdom building. Any artificial separation of the two results in ineffectiveness. 4. Separation of Christian education from missionary, social and ecclesiastical phases has resulted in loss of power. 5. The spiritual ideals and worthy objectives of many governmental, social, welfare, educational and civic agencies are recognized. The churches will seek to coordinate their program with these agencies in areas of common interest." A committee, consisting of Rev. C. A Adams, Rev. E. H. Martin, Rev. Homer C. Bryant, Miss Florence Maddock and Rev. G. Ernest Robbins, will study details and recommend revision of the plan.

* * *

Praise for New England Council

Marc A. Rose, former editor of Business Week, in an article in the national weekly, To-Day, recently characterized the New England council "as in many ways the most amazing organization in the whole United States." He says: "The council has wiped out defeatism. New industries are being recruited and developed; old ones taught to modernize. From its earliest days the council has preached market and laboratory research to a region which ten years ago was 'terribly set in its ways.'" It was New England's answer to the threatened encroachment of federal power, "the brain child of some smart but anonymous man." So cleverly was it organized and so attractive was it made, that the six state governors "probably came to believe that the idea was theirs in the first place." The idea is, I believe, not patented and might apply to any group of states.

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And So Forth

In Weston, Vt., an abandoned church building has been transformed into a community house, decorated with murals, his-

torical and literary, by Ray Williams, who has made his home there. A stage is added to keep up the tradition of dramatics which the original settlers, "harassed by Indians and wolves and shut in by bitter winters," established to afford entertainment. In a similar community house, built by the church at Westmore, Mr. Webster's originals were displayed in an art exhibit, including 100 pictures by twenty artists with registered visitors from 12 states outside of Vermont, and "The Willoughby Players," organized by Mrs. John Rush from summer people and natives, gave three dramatic entertainments which drew crowded houses made up of attendants who had been drawn from many communities.

York county, Me., celebrating its tercentenary, claims that York is the oldest incorporated city in the United States, chartered in 1641, when it was only a seacoast village of 20 houses.

Freeport, Me., can sympathize with the western states where once fertile fields are becoming deserts. Some 50 years ago grazing sheep destroyed protecting grass, and sands spread until a barn, built 200 years ago, bears the sign: "This is the only remaining evidence that here was once a farm, now turned into The Desert of Maine." Covering about a square mile, this demonstration of the way in which cultivated land may return to desert is still spreading.

"New England," writes Janet Mabia, "is what she is because her people realize that real knowledge cannot be hurried, and have, bred in their bones, the art of taking time."

E. TALLMADGE ROOT.

Synod Condemns Arms Increases

The Presbyterian synod of California, meeting recently in Pasadena, in a strong resolution asked the President of the United States "to take steps at once to curtail the present disastrous and frightfully expensive disarmament race. We believe that for the reduction of armaments there should be international agreement and also that reduction should begin with us. The burden of taxes for military purposes has become intolerable." The synod also expressed itself as deploring the cooperation that exists between the United States navy and the moving picture industry, protesting the putting of public resources at the disposal of a private industry for the purposes of big navy propaganda.

Evangelical Churches Escape in Spain

Up to Aug. 24, according to the Central bureau of interchurch aid in Europe, no serious damage had been done to any Protestant edifices in Spain. A group of incendiaries attempted to burn the Protestant church of San Pablo, but were persuaded to leave the building alone.

Presbyterians U.S.A. Ask Injunction

The Presbyterian Church, U.S.A., has filed a bill of equity in the Phiadelphia County common pleas court asking that the newly formed organization of seceders under Dr. J. Gresham Machen be enjoined from using the name "The Presbyterian Church of America." The contention of the complainants is that the similarity of name will cause confusion, which may have serious consequences.

College Fosters Theater Revival

President Acknowledges Anxiety for Drama's Future—Bishop Flint Leaves Syracuse University

(Correspondence from Central New York)

SYRACUSE, Sept. 1.—Union college, Schenectady, during the past two summers has been the scene of an experiment in drama which now has the aspect of a permanent institution, a double enterprise—the Mohawk drama festival and the Institute of the theater. The festival is somewhat modeled on those at Stratford-on-Avon and Malvern in England. The second season, recently completed, ran the six weeks from July 21 to Aug. 29, before audiences totaling about 20,000 people. The directors, Mr. and Mrs. Coburn, gathered an excellent company of professional actors, a number of whom might be called Broadway stars, though no attempt is made to operate under the star system. The plays sampled many types: Shakespeare's "Macbeth," Sheridan's "The Rivals," George Ade's "The County Chairman," Hazelton and Benrimo's "The Yellow Jacket," Moliere's "The Imaginary Invalid" and a new play by Edgar Lee Masters, "Moroni," dealing with the beginnings of Mormonism. The productions were much more elaborate than those in the ordinary summer theater; all were "costume plays" and as many as 77 people were on the stage at the same time. A complete indoor theater on the campus was used in rainy weather. The heavy costs are sustained in part by a subvention from the Carnegie corporation.

* * *

College Protecting Future Of the Theater

Asked upon what principles Union college has sponsored this enterprise President Dixon Ryan Fox, who is in large measure responsible for the project, replied: "The first principle is that the future of the American theater, the living theater of real people, is a matter of deep importance, and an old American college can properly take an interest in it. We have felt that this future rests largely with those who give their own careers to it—that is, professionals; the Mohawk drama festival is, of course, sustained by professional actors. But competent young men and women who desire to interpret drama as professional artists or as teachers or as amateur leaders in community theaters should be given a chance to live in a professional theater for a time and in various types of cooperation get a sense of professional requirements. Through lectures, library study, laboratory practice and museum exhibitions opportunity should be given for the full mutual aid of the professional theater and the academic class room. What we aimed at and have succeeded in establishing is much more than an ordinary summer theater and very different from a mere summer school. It is a focal center for all who love the drama effectively presented."

* * *

Bishop Flint Assumes New Duties

Dr. Charles E. Flint, until recently chancellor of Syracuse university, who was elected bishop at the Methodist conference last spring, has recently left Syracuse to take up his new duties as bishop of the Atlanta area. Doctor Flint served as chancellor of Syracuse university for 14 years. A tangible evidence of appreciation for his work at Syracuse university was expressed in the gift of an automobile.

* * *

Syracuse Pastor to Long Island

Rev. Arthur Harry Cooke, pastor of the Good Will Congregational church, has accepted a call to the Congregational church of Patchogue, Long Island. This brings to a conclusion a successful ministry in this city where he was held in high esteem. Mr. Cooke was chairman of this coming year's civic lenten services. He succeeds Dr. John Robert Gee, formerly of Danforth Congregational church, Syracuse.

* * *

Pulpit Filled At Fulton

Rev. Edwin Daniels, Sanquoit, has accepted a call to the First Presbyterian church of Fulton. He succeeds Rev. Allen Hackett, who left last spring to go to the First Congregational church, Stamford, Conn.

* * *

Oklahoma Minister Comes to Ithaca

Dr. Paul C. Payne, Bartlesville, Okla., is the new minister of the First Presbyterian church, Ithaca. He has been in Ithaca since the first of July and succeeded the much beloved late Dr. Martin D. Hardin.

* * *

Chaffee Honored By Syracuse

Among the degrees of particular interest conferred by Syracuse university this year were those upon Edmund B. Chaffee, director of the well-known Labor Temple, New York city, and on Harry Lathrop Reed, president of Auburn Theological seminary, Auburn.

* * *

Church Pressure Aids Children's Court

The part that ministers can play in bringing public opinion to bear on definite issues of value to a community was well illustrated by the united efforts of the Syracuse council of churches and the ministerial association in securing an adequate salary for the children's court judge, which will secure a competent official for that capacity. This was voted by the supervisors after several hearings in which the united impact of Catholics, Jews and Protestants was brought to bear in no uncertain way upon this issue.

* * *

National Preaching Mission About to Start

The National preaching mission will be launched in central New York on Sept. 13, 14, 15 and 16, with meetings in Albany, Syracuse, Buffalo and Rochester. Members of the teams include Dr. John S. Whale, president of Chesthunt college, Cambridge, England; Dr. E. Stanley Jones of India; Dr. T. Z. Koo of China; Mrs. Harper Sibley of Rochester, and Doctor George B. Buttrick of New York city. The Syracuse meeting was arranged by the Syracuse council of churches.

RAY FREEMAN JENNEY.

Optimism Marks Pittsburgh Area

Boom in Steel Production Mirrored in Churches and Schools—Prominent Ministers Resign

(Correspondence from Pittsburgh)

PITTSBURGH, Sept. 2.—The opening of the public schools in Pittsburgh always marks the beginning of the church year as well. People stay at their country places until the last possible moment. Today 153,110 children moved toward the schoolhouses with books under their arms. 108,000 of these will attend the city public schools, while 42,611 will be cared for by the parochial schools. In Allegheny county 260,000 public school children will be entering classes next week. I am told that there is a large increase in the registration in the Catholic high schools, due in part to better business conditions in this district. Father Thomas Coakley of the large Sacred Heart parish announces a considerable increase in the girls' high school for the same reason.

The prospects for the various colleges and universities are excellent, but I will report upon these somewhat later. The cathedral of learning of the University of Pittsburgh, under the quiet pressure of Chancellor John Gabbert Bowman, is rapidly being completed. Among other interesting features one notices the rooms designed by various nations. There are German, Swedish, French, Italian, English and other similar rooms. The money for these has been given by these various nationalities. The first floor is taken up with vast halls which are so beautiful that one is compelled, as Dr. Bowman puts it, to take off one's hat upon entering.

* * *

Assistant Rector Married

Rev. Erwin Frederick Underwood, who has recently been called to be assistant rector at Calvary Episcopal church since Dr. Clark, his predecessor, has been called to the Church of the Redeemer, was married in Wappinger Falls, N. Y., on Aug. 31, to Miss Dorothy Elizabeth Bradley. Dr. Edwin Jan Van Etten, rector of Calvary, officiated at the service, assisted by Rev. Raymond Philip Black of the Chapel of the Intercession, New York. The coming of this new assistant and his wife to Calvary will mean much to the life of this great church.

* * *

Prominent Ministers Take Other Posts

Dr. Jacob S. Payton, prominent in Methodist circles here and for several years pastor of the Asbury church in the East End, has been recently honored by being made editor and director of the National Methodist press in Washington, D. C., and is leaving at once to take up his new position. Besides being a preacher of unusual ability, Dr. Payton possesses a genius for friendship and has drawn about himself many of the interesting people of our community. Pittsburgh deeply regrets his leaving. Dr. Schuyler Garth, who came here from St. Petersburg, Fla., several years ago to become pastor of the widely known Christ Methodist church, has been called to the Trinity Methodist church of Youngstown, O. Trinity is probably the outstanding Protestant pulpit of that driving steel city, and with 2,800 members Dr. Garth will find a chance to use his exceptional social and pulpit powers. I am sorry, also, to see this good man go because he happened to be an exceptionally good golfing companion. But he is sure to occupy a large sphere of influence throughout northeastern Ohio.

* * *

Union Services at Carnegie Hall

As I wrote some months ago, much was expected from the union services in Carnegie music hall this summer. In the first place, 21 congregations united this year for the summer event. Collections had been made amounting to several hundreds of dollars with which to underwrite an ambitious summer's program of bringing prominent ministers from the outside, among whom were Dr. William L. Stidger, Dr. Harold Cooke Phillips, Bishop Edwin Holt Hughes, and Dr. Joseph Fort Newton. Dr. Newton was brought here from Philadelphia for the five Sundays of August and, while the weather was desperately hot, he had large audiences throughout. His messages were sane, direct, practical, and therefore appreciated. Altogether it looks as though the Carnegie music hall services had closed the most successful season in many years.

* * *

Business Optimism Prevalent

The whole atmosphere of the Pittsburgh district is charged with optimism, and is quite the opposite of that which I have encountered upon coming home from Europe in recent years. This year, in spite of the presidential campaign, everybody seems happy and hopeful. This is partly accounted for by the fact that the steel mills are operating at 73 per cent of total capacity and this, considering the enormous improvements which have been introduced, spells prodigious activity. We are informed that the steel mills produce a profit if they operate at anything over 50 per cent. One steel mill has 6,500 employes where, two years ago, it had only 4,500. This is probably typical. Rents are decidedly up, the department stores report big business, and everything in Pittsburgh seems to be prospering.

* * *

National Preaching Mission

The national preaching mission has been set for Sept. 17, 18, 19, and 20 for Pittsburgh. One hundred of our most prominent preachers and laymen have been formed into a committee to back this program. The preachers and laymen who are coming to Pittsburgh are E. Stanley Jones, India; George A. Buttrick, New York; John S. Whale, Cambridge, England; George W. Truett, Dallas, Texas; John A. Mackay, New York; Dr. T. Z. Koo, Shanghai, China; Hon. Francis B. Sayre, Washington, D. C.; Bishop Arthur J. Moore, San Antonio; Oscar Fisher Blackwelder, Washington, D. C.; Ivan Lee Holt, St. Louis; R. H. Miller, Washington, D. C.; Merton S. Rice, Detroit; Prof. W. Taliaferro Thompson, Richmond; Channing H. Tobias, New York.

JOHN RAY EWERS.

Dr. Ambedkar's Motives Bared

Publication of Correspondence Shows Leader of Indian Outcastes Is Seeking Political Power

(Correspondence from India)

NAGPUR, Aug. 23.—It is now ten months since Dr. Ambedkar declared an open revolt against Hinduism. He has been influencing his people, the depressed classes, to renounce Hinduism. He announced that this would take two or three years, after which a decision would be taken on the new religion to be embraced. Quite a cleavage has arisen among the depressed classes on the question. Several of the leaders of that community have made public statements disagreeing with Dr. Ambedkar and pointing out that the best way to get social and other disabilities removed is to remain within Hinduism and fight for their rights as Hindus. They recognize the great change that is coming over the higher castes in their attitude towards the depressed classes and believe that whatever disabilities they suffer from now will soon be removed by the combined efforts of Hindu reformers and the leaders of the depressed classes.

* * *

Invitations From Other Faiths

Moslem and Sikh leaders approached Dr. Ambedkar and invited him and his people into their respective religions, making extravagant promises as to what they would do for them, socially and politically. Some Christian missionaries were also carried off their feet and thought that Dr. Ambedkar was going to bring into the Christian church millions of the depressed classes. They interviewed him several times and gave it out as their opinion that he was going to become a Christian and not a Moslem or Sikh, and that he would influence his people also to become Christians. They sent glowing accounts of him and his leadership to America and England. Based on these, the officials of mission boards in America and England, it is reported, have been stirred to action and are thinking of making special appeals for more men and money to meet what they believe to be an unparalleled evangelistic opportunity.

* * *

Ambedkar Movement Misrepresented To England and America

Indians, both Christian and non-Christian, who may be expected to appraise at their true value men and things in India, have been uttering warnings that this move of Dr. Ambedkar was primarily a political move to secure power in the legislatures under the coming constitution and that it had nothing to do with a spiritual quest. But these missionary leaders in their enthusiasm ignored all such warnings as proceeding from lack of a true missionary spirit on the part of Christian Indians, and in the case of non-Christians from a desire to retain the depressed classes within Hinduism. They interpreted this so-called revolt against Hinduism as a spiritual movement, seeking for larger and fuller life and therefore as a clear call to the Christian church to put itself in readiness to receive

these millions of depressed classes into its membership.

* * *

Dr. Ambedkar's Correspondence Makes Position Clear

Even the most ardent supporters of Ambedkar among missionaries now realize the true inwardness of this movement from the correspondence published last week. This was exchanged some weeks ago between Dr. Ambedkar, Dr. Moonje (a leader of the *Hindu Mahasabha,* which is an organization for the preservation of Hindu religion and culture) and Mr. M. C. Rajah, a Hindu depressed class leader of south India. Dr. Moonje and Dr. Ambedkar after mutual consultation evolved a plan by which the depressed classes were to embrace Sikhism, in preference to Islam or Christianity. Sikhism was considered to be within Hindu culture, and if the depressed classes became Sikhs the *Hindu Mahasabha* promised to secure for them the political rights sanctioned by the Poona pact—that is, the right of electing to the various provincial legislatures depressed class members. This right would lapse if the depressed classes became Christians or Moslems. A statement was prepared on this proposal by Dr. Ambedkar and Mr. Rajah was consulted. It is necessary to quote some parts of this statement to show what is really behind all this discussion.

* * *

"Christianity Has Government Behind It"

Dr. Ambedkar begins by listing the reasons which might influence the depressed classes to join Islam or Christianity. Discussing Islam, he says: "Financially the resources behind Islam are boundless. Socially the Moslems are spread all over India. They can take care of the new converts from the depressed classes and render them help. Politically, the depressed classes will get all the rights which Moslems are entitled to." (The reference here is to the provision for separate electorates for Moslems in the Indian constitution.) Discussing the advantages of embracing the Christian religion he says: "If Indian Christians are too small numerically to provide the financial resources necessary for the conversion of the depressed classes, Christian countries such as America and England will pour out their immense resources if the depressed classes show their readiness to embrace Christianity. Socially the Christian community is numerically too weak to render much support to the converts from the depressed classes, but Christianity has government behind it." He says further that by becoming Christians the depressed classes will have, like Moslems, special electorates.

* * *

Why Dr. Ambedkar Chose Sikhism

In the face of these advantages why has Dr. Ambedkar decided in favor of Sikhism? Both Islam and Christianity will denationalize the depressed classes. "If they go to Islam the number of Moslems will be doubled and the danger of Moslem political domination also becomes real. If they go to Christianity the numerical strength of Christians becomes fifty to sixty millions. It will help to strengthen the hold of the British on this country. On the other hand, if they embrace Sikhism they will not only not harm but help the destiny of the country. They will not be denationalized. On the contrary, they will be a help in the polit-

COKESBURY GOOD BOOKS

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BY UMPHREY LEE

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The Search for a New Strategy in Protestantism

BY IVAN LEE HOLT

The President of the Federal Council of Churches here examines the weaknesses of the church in its search for a new program while facing criticisms and difficulties on all fronts. Dr. Holt's many connections with church leadership both here and abroad enable him to bring together the best thinking of his fellow ministers to chart a course for the future. $1.50

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Fifty-seven sermonic essays by the moderator of the Presbyterian Church of England, written in the clear-cut, delightful style and sparkling freshness for which he is noted. $2.00

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"This penetrating examination of the character of Jesus takes its point of departure from the criticisms which have been directed against Him in recent years and which sometimes seem to diminish his spiritual perfection. The author makes a detailed study of the Scriptural passages that give us the best insight into Jesus' personality. The results are positive and reassuring." —*Religious Book Club.* $2.50

Here's Money for Churches and Societies

BY WILLIAM H. LEACH

Ministers, church and society officials will get immediate, workable ideas from this new book. An amazing number and variety of plans, selected and classified to help solve quickly the many perplexing money problems of voluntary organizations. All of these financial plans and methods are those which have succeeded during the depression years. $1.00

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ical advancement of the country. Thus it is in the interest of the country that the depressed classes, if they are to change their faith, should go over to Sikhism." The statement then proceeds to appeal to the Hindus to make Sikhism as good an alternative to the depressed classes as Islam or Christianity, especially in the matter of securing for them political privileges in the new constitution. The most disappointing feature of this statement is that there is not a word said about any of these three religions satisfying the spiritual and religious needs of the depressed classes.

* * *

Dr. Ambedkar's Decision Was To Have Been Secret

Mr. M. C. Rajah, who has all along been opposed to the proposal that the depressed classes should abandon Hinduism, has replied to Dr. Ambedkar's proposal, characterizing it as "a migration from one community to another for social, economic and political reasons" and therefore unworthy to be called by the name of conversion which is a spiritual change. He says further: "We are not sheep and cattle to be bartered away in this fashion, driven from one political fold to another as a result of a bargain between the leaders of different communities. . . . It is not our purpose to weaken the Hindu community but to strengthen it by reforming it from within. We do not wish to be pawns in the game of communal conflicts and competition."

Dr. Moonje and Dr. Ambedkar claim that Mr. Rajah had no business to publish this correspondence which was "confidential." But its publication has done some real service in exposing the true motives that are behind this conversion proposal of Dr. Ambedkar, of which a great deal is being said and written in missionary circles in America and England.

P. Oomman Philip.

Dr. Martin Rist Goes to Iliff

Dr. Martin Rist, who has been engaged in New Testament research at the University of Chicago for several years, has just gone to Denver to enter upon his work as professor of New Testament at Iliff school of theology. Dr. Rist is the author of a number of important monographs and articles in the field of early Christian history.

Gammon Professor Is Honored

Dr. J. R. Van Pelt, the author of the well-known book, "An Introduction to the Study of the Bible," retiring this year after fourteen years as a professor in the Gammon Theological seminary, has been elected professor emeritus, an honor which only one other person in the history of the seminary has received. Dr. Van Pelt was educated at Illinois Wesleyan, Boston University, and at the Universities of Halle and Berlin and before going to Gammon taught at Iliff school of theology and at Cornell college in Iowa. For a number of years Dr. Van Pelt was one of the editors of the Methodist Review.

Gypsy Smith Comes To Texas

Gypsy Smith, who is this month celebrating the sixtieth anniversary of the beginning of his evangelistic career, is to conduct a series of meetings in Dallas, Texas.

Methodist Youth Attack Bishops

Council, Meeting in Kentucky, Charges Underhand Methods Used—Union With Southern Church Opposed

(Special Correspondence)

Berea, Ky., Sept. 7.—With unanimity and enthusiasm the National Council of Methodist Youth launched upon the second two-year period of its career at a session yesterday in the Phelps-Stokes chapel of Berea college. More than 750 persons, one-third adult leaders and visitors, the rest youth representatives from annual conferences, districts, sub-districts, local churches and such groups as Epworth League institutes, gave zestful attention to the proceedings from Wednesday morning until Sunday afternoon. The council and representatives of the board of education of the church were under a considerable strain caused by the council's undoubted indignation over the recent refusal of the board to reelect Dr. Blaine E. Kirkpatrick secretary of the department of Epworth League and young people's work and Rev. Owen M. Geer as assistant secretary in the department.

Saturday morning it looked as if the council would adopt a statement of organization and principles which, in effect, whether it was so intended or not, severed its amenability to the general conference through the department of Epworth League and young people's work. This resolution, if adopted, would have established the council as an unofficial Methodist body. However, the statement was modified by supplementing it with a resolution setting up a committee to work out relationships between the various bodies represented in the national council, including the board of education.

Demand Autonomy

The young people have clearly defined ideas about the conditions under which they are willing to retain their amenability to general conference through the board of education. These conditions are guarantees of freedom of expression, a modest financial support, and a voice in the selection of the personnel of the department of Epworth League and young people's work. The council later added to these conditions the retention of the services of the Rev. Hayes Beall, their president, as in some way promoting the program and point of view of the council. The term "autonomy" was the young people's choice to describe their desires.

The conference began Wednesday morning, Sept. 2. The main business of the morning was the biennial report of the president of the National Council of Methodist Youth, Rev. Hayes Beall. His report presented a creditable record of activity including the support of numerous pieces of social legislation. Mr. Beall pointed out that the National Council asked the board of education to approve the council's participation in the student strike for peace, held last April. This approval was asked some months ahead of the strike and was withheld. "It was an unfortunate day for the council and, we believe, for Methodism, when the board of education ambiguously gave us to understand that they not only disapproved but went on to state an attitude quite contrary to the peace pronouncements of Methodism," Mr. Beall said.

The speaker Wednesday afternoon was Dr. Lester Auman, of Jamaica, N. Y., on "The Significance of Jesus for These Times." He pointed out Jesus as savior and redeemer from sin, as Lord, calling for obedience and action, as sharing with us his vision of the kingdom of God, and as himself a revelation of God. Departing from his prepared address, Dr. Auman referred to the recent Kirkpatrick-Geer incident saying that the men were "dismissed with the connivance of bishops and other ecclesiastical leaders, including officers of the board of education. God pity us and them! Methodist money spoke. It has a right to speak and to be heard, but not to dictate the program of Methodist youth."

Bishop Leonard Heard

The council met with Bishop A. W. Leonard, who has displaced Bishop Blake as president of the board of education, Thursday morning, submitting to him a list of formal questions about the Kirkpatrick-Geer incident and the purposes of the board of education as to its young people's program. The bishop declined to answer one question inquiring into the nomination by the board of bishops at Columbus of its own members on the board of education. The rest of the questions he answered fairly, giving the point of view of the board of education and explaining how it supported its executive secretary. He was given enthusiastic applause as he left the room. Thursday evening Bishops James C. Baker and Edgar Blake met with the National Council. Bishop Blake was asked the same list of questions. He cited the board's report to the general conference in support of the efficiency of the released leaders and gave it as a reasonable inference that they were not reelected because of their views and of the emphases of the program they had been promoting.

One of the most significant actions of the conference came on Friday afternoon when the body repudiated unification with the Methodist Episcopal church, south. The vote also commanded taking a resolution of opposition into every annual conference of the northern church yet to vote on the matter. To this observer it seemed that the matter was debated solely on the racial issue and that other aspects of the unification plan were ignored. The presentation of the anti-segregation argument also was obviously "staged."

Condemnatory Resolution Adopted

Regarding the Kirkpatrick-Geer incident and other matters relating to it, the conference, Sunday morning, adopted the following resolution:

"We, the National Council of Methodist Youth, representing the young people of the Methodist Episcopal church, are mindful that this, our organization, was initiated and fostered by Rev. Owen M. Geer and Dr. Blaine E. Kirkpatrick, with the help of others. We recognize and are deeply grateful for the dynamic leadership of these two men. We have now been unjustifiably and arbitrarily deprived of that leadership. Their effective and prophetic Christian service to Methodist youth and to the youth of other denominations of the Protestant church has challenged us to the

great privilege of being Christian in days like these. We have been stirred from a sequestered expression of our faith into a contact with the vital realities of building the kingdom of God in the midst of a very pagan and needy world. We honor these two men, but we are thoroughly convinced that their removal involves more than the replacement of two men. For several years a steady line of attack has been aimed at the social effectiveness of their Christian convictions. Their removal from office rests directly upon their social effectiveness. Yet it is this very implemented Christianity which has challenged us.

Liberal Leaders Stilled

"It appears very plainly that there is now in the high circles of the church a determined effort to still the voice of our liberal leaders, which is a source of profound distress and gives suspicion of possible defeat of our entire program. Therefore, we express our profound disapproval of the actions of the board of bishops, the executive secretary of the board of education, and the board of education itself which resulted in the removal of these men. The fact that some of these actions were taken in the face of one of the greatest storms of protest ever registered within the Methodist church is indicative of the fact that it is not a just representation of the position of Methodism. Furthermore, we are greatly distressed by the fact that so many of the moves involved in the whole incident were either *sub rosa* or indirect in their nature so that no opportunity was given either for a hearing or a clear-cut challenging of the action.

"We are undaunted, however, in our determination to continue an aggressive program of study and action. We will not drop our task of building a new world just because of our disappointment. We have faith in the Christian message and are determined that the church of our day and generation shall stand in the very forefront of those forces which are leading to the establishment of a more Christian social order. It is our desire to demonstrate the spirit of Christ, who with love in his heart, nevertheless 'set his face steadfastly toward Jerusalem.' We salute all who may go forward with us and pray God that he will give us strength for the facing of this and every hour.

"We also desire to express our high appreciation of the devoted service rendered by Bishop Edgar Blake during the eight years of his membership on the board of education and particularly during the last quadrennium when he has served so efficiently as president. He has proved himself a true friend of youth. We deplore the fact that the board of bishops, by failing to renominate Bishop Blake for membership on the board of education, has deprived Methodist youth of his sympathetic, liberal, and inspiring leadership."

MIRON A. MORRILL.

Brooklyn Church Destroyed

The Central Presbyterian Church in Brooklyn was completely destroyed by fire last week. The property was valued at $125,000 and until recently the membership of the church was the largest of any Presbyterian church east of the Mississippi river. The pastor, Dr. Paul F. Barackman, is in Scotland.

Launch National Preaching Drive

E. Stanley Jones Arrives from India to Begin Three Months' Campaign— Dr. Fred B. Smith Dies

(Correspondence from New York)

NEW YORK, Sept. 7.—Dr. E. Stanley Jones of India arrived on the Queen Mary today to lead the national preaching mission in its three months' tour of the United States. The Federal Council of Churches, sponsoring this evangelistic program, has arranged for Dr. Jones' return from India for an extended period. Heading a group of 53 nationally known clergymen and laymen who have volunteered their services, he will speak in each of the 25 major centers of population to be visited between September 13 and December 9. Immediately upon landing in New York Dr. Jones will leave to attend the preparatory conference which is being held for the mission leaders at Beaver college, Jenkintown, Penn., on Tuesday and Wednesday of this week. More than one hundred men and women will be in attendance at this two day meeting to consider practical suggestions for this ambitious evangelistic program. The campaign will begin in Albany, Buffalo, Syracuse, and Rochester, Sept. 13, 14, 15 and 16. From then on four-day "missions" will be held successively in 24 cities from coast to coast, including Vancouver, Canada, and ending in New York city Dec. 6 through 9, where a mass assembly of Protestant men and women will be held in Madison Square garden.

* * *

Congregational Leader Dies of Heart Attack

Dr. Fred B. Smith, outstanding Congregational layman, and former moderator of the National council, died last week in White Plains, N. Y. Long a self-styled pacifist and best known as a militant leader in the cause of peace, Dr. Smith led as well in many other forms of religious and civic enterprises. In 1929 he was selected as the second recipient of the award of the publishers of the Christian Herald, for "distinguished religious service." He fought continuously against armaments and for temperance. His booming platform voice and fiery words, his splendid physique and his tireless energy, made him an effective campaigner for the causes which he espoused. Always plain spoken, his frankness made him enemies as well as friends.

* * *

Jersey Soon to Have Colony for Aged

Along with the recent announcement by Prof. Robert E. Chaddock, of Columbia university, that the 6,500,000 men and women in the United States past the age of 65 will be trebled in 50 years, comes another announcement to the effect that the first old-age colony in this country will open in Cumberland county, N. J., in about two months. It will be a WPA project, will consist of 14 tiny houses deep in the pine woods, which will accommodate a grand total of 25 persons. There are 906 persons in Cumberland county all of them qualified to live in the tiny cottages. Precisely how

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the lucky score will be selected has not yet been determined, but they will be drawn from among those aged now living in river shanties—old shacks and tumbled down houses, most of them utterly unfit for human habitation. The colony may be the forerunner of similar establishments in all of the states. In any case, it is hoped that this project will provide the nucleus of a federal eastern colony—perhaps 300 houses or more—drawing aged tenants from New Jersey, eastern Pennsylvania, Maryland, and Delaware.

* * *

Mayor LaGuardia Appoints Negro Magistrate

For the first time in this city's history a Negro magistrate has been appointed to preside over a Harlem court, or any New York city court, for that matter. Late as such action has come, Magistrate Myles A. Paige's selection is nevertheless popular with the people of Harlem. Civic and religious leaders, both Negro and white, have long urged the appointment of Negroes for positions of responsibility in this greatly overcrowded section of New York, and only recently have such appeals been heeded. Magistrate Paige, tall, broad shouldered, and handsome, makes a good impression on his fellow townsmen. Moreover, he is well qualified for his position. A graduate of Howard, Harvard, and Columbia universities, he has had a successful law practice.

* * *

And So Forth

Miss Jean Kenyon Mackenzie, for 11 years a missionary in Africa, and the author of many books and articles, died last week in this city. Born in a manse in Elgin, Ill., Miss Mackenzie entered upon her African ministry while her father, the late Dr. Robert Mackenzie, was pastor of the Rutgers Presbyterian church of this city. In recent years she was in constant demand as a lecturer in schools and colleges throughout the country.

EDWIN T. BUEHRER.

Texas Ministers Meet in Session

To Discuss "Does the Church Dare Follow Christ?"—400-Page Centennial Book Issued by Baptists

(Correspondence from the Southwest)

WACO, TEX., Sept. 5.—"Does the Christian Church Dare Follow Christ Today?" This is the bold theme of the second annual State Ministers' Interdenominational fellowship meeting to be held in the University Methodist church, Austin, September 14 to 15, presided over by Everett Jones, rector of St. Paul's Episcopal church, Waco. "The Authority of Christ" will be discussed by Thomas W. Currie of the Austin Presbyterian Theological seminary, and by J. B. Oliver, pastor of the South Park Baptist church, Beaumont. "Christ and Nationalism" is to be discussed by Henry Trantham of Baylor university and Dubose Murphy, rector of Christ's church, Tyler. "Christ and Capitalism" is assigned to Kenneth Pope, pastor First Methodist church, Georgetown, and Edwin A. Elliott of the National Labor Relations board, Ft. Worth. "Moral Standards Today and in the Future" will be interpreted by William H. Marmion, St. Mark's church, San Antonio, and by A. P. Helm, Evangelical church, Schulenburg. Great interest among the pastors center in this meeting of the fellowship which has widened the scope of Christian thinking among Texas ministers.

* * *

Baptist Centennial Volume Published

Baptists welcomed this week the release from the printers of their centennial volume, a 400-page publication, the collaboration of nine southwestern authors, telling the story of the denomination in Texas. It had a first printing of 10,000 copies and has already met with an enthusiastic reception. L. R. Elliott of the Ft. Worth Baptist seminary is the editor-in-chief, and the Baptist state executive board is the publisher, seeking no profit beyond the inspiration of its constituency. The book is dedicated to George W. Truett, pastor First Baptist church, Dallas, and president of the Baptist World alliance.

* * *

Vacation Resort Has Crowded Churches

This correspondent, in search of a vacation, came upon one popular resort where people go to church. The place was Colorado Springs, Colorado, in late August. In the First Baptist church, the pastor, J. H. Skeen, preached in the morning to a full house on "The Mood of Futility." In the First Methodist church, in the evening, Wilbert Dowson, preached to 1400—as many as the church would hold—on "The Fool Hath Said." Other churches also were reported well attended.

* * *

And So Forth

Texas cooperatives got together at the Texas Centennial recently under the auspices of the Texas Cooperative council, J. B. McCrary, Calvert, president. Plans for the future include a large meeting to be held at the Texas Technological college.

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Lubbock, in November, and a series of smaller meetings throughout the state.

The preaching mission, fostered by the Federal Council of Churches, will be led in Dallas, November 15 to 18, by E. Stanley Jones. Before the mission, Dallas laymen have invited Gipsy Smith, sr., to address them. George W. Truett of Dallas will be one of the preachers throughout the nation.

JOSEPH MARTIN DAWSON.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

General Died at Dawn, The

(Gary Cooper, M. Carroll) (Para) American hero in China is betrayed by heroine into hands of the cruel bandit general he opposes. Tense suspense, grim killings and violence, as he escapes, is recaptured with repentent heroine, finally freed in harrowing, unconvincing climax.

For A: Good of kind. For Y: Probably too strong. For C: No.

Gorgeous Hussy, The

(Joan Crawford, L. Barrymore) (MGM) Some fine characterizations, but more fiction than history in story of Andrew Jackson's rise to presidency. Obscure motivation weakens dramatic values. Film depicts heroine as thoroughly respectable, loyal to Jackson to point of sacrifice. Photography and settings excellent.

For A: Fine of kind. For Y, C: Doubtful interest.

High Tension

(Brian Donlevy, Glenda Farrell) (Fox) Fast-moving, breezy comedy with lots of action supplied by the tough hard-drinking hero's fists. Sent to Honolulu on hazardous cable-laying job, hero saves his pal's life, then settles down and marries girl short story writer.

For A: Poor. For Y: No. For C: No.

Lady, Be Careful

(Mary Carlisle, Lew Ayres) (Para) Original bawdy "Sailor Beware" much toned down, but remains rowdy, raucous, wise-cracking comedy. Shy sailor-hero's shipmates wager on his ability to interest virtuous cabaret-dancer heroine. Result, of course, genuine romance for two.

For A: Hardly. For Y: Better not. For C: No.

Making of a King, The

(Emil Jannings) (German Prod.) (Full English titles) Masterful performance by Jannings as Frederick William I of Prussia in his struggle to train for kingship his antagonistic son who was to become Frederick the Great. Splendidly dramatic, vividly historical, technically satisfying.

For A: Excellent. For Y: Good. For C: Mature.

Swing Time

(Ginger Rogers, Fred Astaire) (RKO) Lively, frothy, lighthearted musical-comedy lavishly produced, with striking settings and dance effects. Nonsensical, weak story, featuring wholesome romance of dance team, but Astaire's personality and superb dancing more than compensate. Delightful comedy roles by Broderick, Blore and Victor Moore.

For A: Very good. For Y: Very good. For C: Good.

My Man Godfrey

(Wm. Powell, Carol Lombard) (Univ) Hilarious satire, gayly absurd, with Powell in deft role of Harvard man who becomes butler to slightly mad, spoiled-with-wealth family, teaches them some values before leaving. Lombard's romance-struck heroine somewhat overdone.

For A: Amusing. For Y: Amusing. For C: Doubtful interest.

Pepper

(Jane Withers, Irvin Cobb) (Fox) Jane more rowdy, impudent and unrestrained than ever. Sets poor example in "gang" methods to collect money for poor widow. After hilarious trip to Coney, leads her "mob" in riotous slapstick finish against phony count about to marry heroine.

For A: Hardly. For Y: Probably amusing. For C: Amusing, but doubtful value.

Best Recent Films for Family:

Two in Revolt
Poppy
Gentle Julia
Charlie Chan at Racetrack
China Clipper
Star for a Night

Films of Special Interest to Adults:

To Mary—With Love
Road to Glory
Mary of Scotland
My American Wife
Last of Mohicans
Romeo and Juliet

BOOKS RECEIVED

The Pageant of Man, by Stanton A. Coblentz. Wings Press, $2.50.
Western Civilization in the Near East, by Hans Kohn. Columbia University Press, $3.50.
Glory Roads, The Psychological State of California, by Luther H. Whiteman and Samuel L. Lewis. Crowell, $2.00.
White Banners, by Lloyd C. Douglas. Houghton, Mifflin, $2.50.
Commonsense Grammar, by Janet Rankin Aiken. Crowell, $2.00.
The Reference Shelf, Vol. 10, No. 8, Freedom of Speech, compiled by Julia E. Johnsen. H. W. Wilson, 90c.
Getting Help from Religion, by James Gordon Gilkey. Macmillan, $1.75.
Opening Roads, Addresses for Young People, by the Rev. Archibald Black. Macmillan, $1.75.
Seventy Years of It, an Autobiography, by Edward Alsworth Ross. Appleton-Century, $3.00.
The Human Abstract, by Alice Very. Bruce Humphries, $1.25.
Modern Religious Drama in Germany and France, by Margaret H. Harrison. Stratford, $2.00.
John Dawn, by Robert P. Tristram Coffin. Macmillan, $2.50.
War Drums and Peace Plans, by Raymond Leslie Buell and Ryllis Alexander Goslin. Foreign Policy Association, 35c.
Government and Politics Abroad, by Henry Russell Spencer. Henry Holt, $3.50.
Hebrew Origins, by Theophile James Meek. Harper, $2.00.
Toward Discovering a Religion, by John Howland Lathrop. Harper, $1.00.
Healing in the Name of Jesus, by John Maillard. Harper, $2.25.
History of Florence from the Founding of the City through the Renaissance, by Ferdinand Schevill. Harcourt, Brace, $5.00.
The Bells of Basel, by Louis Aragon. Harcourt, Brace, $2.50.
Indian Thought and its Development, by Albert Schweitzer, $2.50.
Finding a Religion to Live By, by Charles Emerson Burton. Pilgrim Press, 35c.
The Second Book of Story Talks, by Simeon E. Cozad. Round Table, $1.50.
Living Religions and Modern Thought, by Alban G. Widgery. Round Table, $2.50.
Man Answers Death, an Anthology of Poetry, edited by Corliss Lamont. Putnam's, $3.00.
New Faith for Old, an Autobiography, by Shailer Matthews. Macmillan, $3.00.
The Moon Lantern, a Play, adapted by Adelaide B. Hykes. Abingdon, 15c.
"And There were Shepherds . . . ," A Christmas Play for Youth, by O. G. Herbrecht. Abingdon, 25c.
Plays for These Times, compiled by Harold A. Ehrensperger. Abingdon, 35c.

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